

John 6-7

III. Period of Consideration. V. 1:35-6:71

1. Christ and the Disciples. V. 1:35-2:12
2. Christ and the Jews. V. 2:13-3:36
3. Christ and the Samaritans. V. 4:1-45
4. Christ and the Nobleman. V. 4:46-54
5. Christ and the Jewish Leaders. V. 5:1-47

CHAPTER 6:

6. Christ and the Multitudes. V. 6:1-71

1) The signs. V. 1-21

a. The feeding of 5,000. V. 1-14

V. 1

1. "After these things" = reaffirms what has taken place previously; this indicates some time (may have been as much as a year) had elapsed between the incident in chapter 5 and what occurs in this chapter.

2. "Jesus" = the Son of God.

3. "Went over" = traveled from the west shore to the east shore of the sea of Galilee; Mark 6:32 says they departed by ship; Luke 9:10 states the place He went along with His apostles (all 12 had been called before this time) was an uninhabited (desert) place near to the city of Bethsaida--a city on the east side of the sea of Galilee.

4. "Sea of Galilee" = a fresh water sea about 14 miles long and 9 miles wide in the region of Galilee; John calls it the "sea of Tiberias" = a Roman name given in honor of Caesar--Tiberias Caesar; also called the "lake of Gennesaret" in Luke 5:1.

V. 2

1. "Multitude" = a crowd; a throng of people; described as "great" = many; large; much; later we see the number to be about 5000 men. (verse 10)
2. "Followed" = to follow one who precedes; this they did on foot as they went around the sea while Jesus crossed over by ship. (Mark 6:32-33)
3. "Him" = "His" = "he" = Jesus.
4. "Because" = gives the reason they followed.
5. "They" = the multitude.
6. "Saw" = behold; to see with the eyes; to become acquainted with by experience; they had been beholding the miracles Jesus had been doing for a long time (John 2:23), most of which John has not recorded.
7. "Miracles" = signs; an exertion of divine power by which God authenticates those sent by Him.
8. "Did" = produced; performed; the tense shows action past time.
9. "Them" = those who "were" diseased.
10. "Were" = is used to indicate that those whom Jesus had healed were no longer sick.
11. "Diseased" = weak; feeble; to be without strength; indicates a wide variety of diseases.

V. 3

1. "Jesus" = the Son of God.
2. "Went up" = to go up to a higher place; He left the coast line of the sea of Galilee and went up into the high hill on the eastern side.
3. "Into" = to come to a point, place, and a time with a purpose--to go to a private place to rest a while (Mark 6:31) and to instruct His apostles privately.
4. "Mountain" = high hill; how high up the hill they went we do not know; it is probable that this hill was designed like an amphitheater with natural acoustics so that this large multitude could hear Jesus speak with a normal voice.
5. "There" = on the side of the mountain.
6. "He" = "his" = Jesus.
7. "Sat" = to sit down; may imply to rest and also could be to receive instruction from the Lord.

8. "With" = to accompany; the disciples also sat down.

9. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; here it refers to the 12 apostles.

V. 4

1. "The passover" = a feast that Israel was suppose to observe since the day of their deliverance from Egypt; the feast of unleavened bread as outlined in Exo. 12:14-18 and Lev. 23:5-8 was connected with this feast; all Jewish males had to attend three feasts each year (Deut. 16:16); this is the third passover during Jesus' ministry--first was in John 2:13; the second may have been the feast in John 5:1 which would give the one year time elapse between chapter 5 and chapter 6; now the third which would place the events of chapter 6 one year before the cross or the 4th passover of Jesus' ministry.

2. "Was nigh" = near--referring to time; why John inserted this we do not know; some one said Jesus did not attend this passover because of the hostility in Jerusalem; but I disagree with that thinking because Mat. 5:17 states that Jesus came to fulfill the law and the law required for all males to attend; and if Jesus had not attended the law would not have been fulfilled and Jesus could not have qualified as our Saviour; I believe John places this verse here (I know the Spirit moved on him to do so; II Peter 1:21) for us to know there was not an abundant amount of time for Jesus to spend on this mountain for He had to go to Jerusalem to observe the passover--not many days from the occurrence of this miracle.

V. 5

1. "Jesus" = the Son of God.

2. "Then" = after Jesus had made the trip across the Sea of Galilee and climbed up the side of the mountain and sat down with His apostles.

3. "Lifted up his eyes and saw" = this is an expressive expression stressing Jesus' intense compassion for the multitude spoken of in Mark 6:34.

4. "Company" = multitude; a crowd; a throng; same word as "multitude" in verse 2.

5. "Come unto him" = to come from one place to another; the Greek construction indicates that the crowd was in the process of coming to Him; they were in line, so as to speak, as they had walked around the sea of Galilee and now were preceding up the mountain to where Jesus and His apostles were seated.

6. "Him" = "he" = Jesus.

7. "Saith" = to point out with words.
8. "Philip" = an apostle of the Lord called in John 1:43; he may have been in charge of provisions even though Judas was the treasurer.
9. "Whence" = from where.
10. "We" = Jesus and His apostles.
11. "Buy" = to purchase in the market.
12. "Bread" = food composed of flour.
13. "These" = the multitude which consisted of 5000 men plus women and children. (verse 10)
14. "Eat" = to obtain nourishment for the body.
15. John omits to tell of the healing and teaching that had already occurred before this question was asked. The synoptic gospels bring this out. (Mat. 14:14-15; Mark 6:35-37; Luke 9:11-13) It seems from these Scriptures that the disciples brought up the question of the food before Jesus did and then He spoke to Philip after He had said, "Give them to eat." (Mat. 14:16)

V. 6

1. "This he said" = that stated in verse 5.
2. "He" = "himself" = Jesus.
3. "To prove" = to test; to try; to see if Philip had faith, or if he would show that he believed that Jesus had power to supply the multitude's needs.
4. "Him" = Philip.
5. "Knew" = to have an absolute positive knowledge of the facts; the Lord knew what He was going to do about the difficulty but the question to Philip was asked to call the apostles' attention to their natural inability to provide food for such a great crowd.
6. "Would" = to intend; have in mind.
7. "Do" = to produce; to perform.

V. 7

1. "Philip" = one of Jesus' 12 apostles.

2. "Answered" = to give an answer to a question proposed; really Philip did not directly answer the question Jesus asked; Jesus asked "where shall we buy" and Philip maybe knowing the amount of money that was in the treasurer basically says, "we do not have enough money to feed this crowd."
3. "Pennyworth" = denarius; usual pay for a day's labor; a Roman silver coin in NT time; seems there were 200 of them in the treasury.
4. "Bread" = loaves.
5. "Is not sufficient" = will not satisfy their hunger.
6. "Them" = the multitude; over 5000 men plus the women and children. (verse 10)
7. "That every one of them may take a little" = refers to each person present having only a small morsel, not enough to really satisfy their hunger; this was the obvious conclusion drawn by Philip--there was not enough money in the treasury to purchase ample food for this crowd even if they were able to find enough loaves in the area--this seems to indicate there was not enough bread available in the vicinity where they were, to feed such a crowd.
8. Philip did not give any thought to heavenly possibilities of feeding this crowd.

V. 8

1. "One" = one of the twelve "disciples" = followers; learners; refers to the apostles in this verse.
2. "His" = "him" = Jesus.
3. "Andrew" = one of John the Baptist's disciples who followed Jesus in John 1:35-37; the one who went to Peter, his brother, and told him we have found the Messiah. (John 1:41)
4. "Simon" = Peter's name before Jesus changed it in John 1:42.
5. "Peter" = means a rock or stone; really identifies him as a piece of the rock, with the Rock being Christ upon which the church is built, not upon Peter, who is just a piece of the Rock. (Mat. 16:18)
6. "Brother" = from the same womb; both had the same mother.
7. "Saith" = spoke; this was after Jesus had said "Go and see." (Mark 6:38)

V. 9

1. "Lad" = a small boy; five loaves and two fish were an adequate supply for a small boy who must have carried provisions while following the Lord.
2. "Here" = in the multitude of people on the mountain side.
3. "Which" = who; the lad is a person not a thing.
4. "Hath" = to have in his possession.
5. "Barley loaves" = bread made out of barley instead of wheat; this was considered an inferior sort of bread; also this was the bread of the poor; these were shaped more like a flat pancake than the loaves of bread we think of today.
6. "Two small fishes" = small broiled fish, possibly more bone than meat.
7. "But" = shows the contrast in Andrew's thoughts.
8. "What are they among so many?" = a natural question when one's eyes are upon the physical.

V. 10

1. "Jesus" = the Son of God.
2. "Said" = spoke; Jesus actually said, "Bring them hither to me" before He spoke what is stated in this verse. (Mat. 14:18)
3. "Make" = to make ready; to prepare the crowd for the food Jesus was about to provide for them; there is no idea of force involved; Mark 6:39-40 states Jesus commanded the multitude to sit down by companies--ranks by hundreds and by fifties.
4. First "men" = a general word for human beings including both females and males.
5. "Sit down" = fall back; lie down; recline; reclining was the custom of eating meals in Jesus' day.
6. "Much grass" = refers to there being plenty of green grass on the hillside because it was spring--almost time for the passover--April 14. (verse 4)
7. "The place" = the uninhabited hillside (mountain) near Bethsaida on the eastern slope of the sea of Galilee.
8. "So" = therefore; then.
9. Second "men" = word for males only; thus, there were 5000 men plus women and children.
10. "Sat down" = reclined, ready to partake of the loaves and fish.

11. "Number about" = an estimate.

V. 11

1. "Jesus" = the Son of God.

2. "Took" = to take with the hand.

3. "The loaves" = five barley loaves.

4. "He" = Jesus.

5. "Had given thanks" = to give thanks to God for the food they were about to partake; this places Jesus' approval on the giving of thanks to God at mealtime; in Mark 6:41 "blessed" (to ask the Father's blessing upon the food) is used plus the addition of "broke the loaves;" the multiplication may have taken place in Christ's hands or in the 12 baskets used by the apostles to distribute the loaves and fish (like the oil and meal of the widow of Zarephath; I Kings 17:8-16); where ever it was it took place between the acts of breaking and giving--an act of Divine omnipotence.

6. "Distributed" = to divide and give over to others--"disciples" = the 12 apostles; this shows that the Lord uses human instrumentality to feed the hungry--the cooperation between God and man in bringing salvation to the lost (Rom. 10:14-15); also the people being set in companies of 100's and 50's may reveal that men have different talents and abilities for Peter probably could serve 100 while doubting Thomas could serve only 50.

7. "Them" = "they" = the multitude.

8. "Set down" = reclined to eat.

9. "Likewise" = in the same way; referring to giving thanks, breaking, and distributing the fish in the same way He did the loaves.

10. "Would" = desired; wished for; they ate until they were filled, not just a little morsel for each person.

V. 12

1. "When" = indicates that an interval of time occurred so that the very hungry ate until they were satisfied.

2. "They" = the multitude.

3. "Were filled" = to fill up completely.

4. "He" = "his" = Jesus.

5. "Said" = to speak; to point out with words.
6. "Disciples" = followers; learners; here the word refers to the 12 apostles.
7. "Gather up" = to collect.
8. "Fragments" = broken pieces; remnants of food; this is not table scraps as we would speak of today, but pieces of food not eaten.
9. "Remain" = to exist in abundance.
10. "Lost" = to perish; ruined; render useless; this is a lesson to teach us that Jesus is not the author of waste.
11. Jesus did not supply the needs of people in this supernatural way many times. His own needs were supplied in the usual way. (Luke 4:3-4)

V. 13

1. "Therefore" = consequently; the disciples obeyed Jesus' command.
2. "They" = the 12 apostles.
3. First "*them*" = in italics, thus not in the original text but placed here to identify the fragments.
4. "Gathered together" = collected.
5. "Filled" = fill full.
6. "Baskets" = made of wicker-work and used for carrying food; the size is not known.
7. "Twelve" = one for each of the apostles, probably used for distributing the loaves and fish.
8. "Fragments" = broken pieces; remnants of food; Mark 6:43 includes fish with the loaves.
9. "Remained over and above" = one word in the Greek; means to exist in abundance.
10. Second "them" = the multitude.
11. "Had eaten" = filled full and satisfied.

V. 14

1. "Then" = after those men saw the miracle Jesus had just performed.
2. "Those men" = the multitude including both males and females.
3. "They" = the multitude.
4. "Had seen" = to perceive with the eyes; to have absolute positive knowledge of the facts.
5. "Miracle" = sign; an exertion of divine power by which God authenticates those sent by Him.
6. "Jesus" = the Son of God.
7. "Did" = produced; performed.
8. "Said" = to point out with words.
9. "This is of a truth" = this is most certainly.
10. "That prophet" = there was a popular expectation about the prophet of Deut. 18:15,18 as being the Messiah; the people saw the parallel between the manna and the miracle bread (five loaves); thus, they concluded that this was that prophet Moses spoke of.
11. "Should come" = to come from one place to another; future tense.
12. "Into" = to come to a point, place, and time for a purpose.
13. "World" = the earth.
14. Jesus was that Prophet, the Messiah, but the Jews were looking for a political figure to deliver them from the Roman government. They with their preconceived ideas missed the OT Scripture referring to His death, burial, and resurrection; therefore, they later rejected Him. They spoke words with their mouths but did not mean it in their heart.

b. Calms the storm. V. 15-21

V. 15

1. "Jesus" = the Son of God; the Christ.
2. "Therefore" = in view of the fact that Jesus perceived they would come and take Him by force to make Him King, He departed.
3. "Perceived" = to know and understand; it was not hard for Christ to read the minds of this excited mob.

4. "They" = the multitude He had just fed with 5 loaves and 2 fishes.
5. "Would" = to be at the point of doing.
6. "Come" = to come from one place to another; the multitude had been sent away by Jesus and the disciples put in a ship by Jesus; therefore, He had separated Himself from the multitude. (Mat. 14:22)
7. "Take by force" = to seize; to claim for one's self eagerly.
8. "Him" = "he" = "himself" = Jesus.
9. "To make" = to make one do something; the context implies the use of violent force.
10. "Departed" = to withdraw; He leaves the shore of the sea of Galilee and goes up into the mountain to get away from the multitude.
11. "Again" = this is the second time Jesus had ascended this mountain.
12. "Into" = to come to a point, place, and time with a purpose which was to pray; Jesus never did anything without a purpose.
13. "Mountain" = a high hill.
14. "Alone" = by Himself; no one else went with Him.
15. Knowing the OT prophecy concerning the Messiah, the people thought Jesus must be the Messiah, so they preceded to make Jesus their king. According to their thinking the Messiah would be a military leader to deliver them from Roman oppression. This was a movement to start a revolution against Roman rule in Palestine by proclaiming Jesus King and driving away Pilate. Jesus therefore sent the apostles away, because it is clear from other Scripture that they would have been sympathetic with the revolutionary impulse of the crowd.
16. John nor any of the other gospels tell what Jesus' prayer consisted of.

V. 16

1. "When even was *now* come" = means it was a late hour; about dark.
2. "His" = Jesus.
3. "Disciples" = 12 apostles; followers; learners.
4. "Went down unto the sea" = descended the hill to the shore of the sea of Galilee to sail to other side; this actually occurred before Jesus went up into the mountain to pray. (Mark 6:45-46)

V. 17

1. "Entered into a ship" = Mark 6:45 states that Jesus had to constrain (had to use force) His disciples to get into the ship; the apostles were in no hurry to leave for the other side of the sea of Galilee.
2. "Went" = were going.
3. "Over the sea" = toward the other side.
4. "Capernaum" = a flourishing city of Galilee on the north west shore of the sea of Galilee near the place where the Jordan river flows into the sea; Mark 6:45 says they went toward "Bethsaida" = seems there are two cities named Bethsaida (some scholars deny this), one on the eastern side of the sea of Galilee and one on the north western side (Philip was from this city; John 1:44) not far from Capernaum; it seems they started for Bethsaida but possibly were blown off course and went to Capernaum, which was near Bethsaida.
5. "Now" = already; darkness had already come when they left.
6. "Was not come to them" = Jesus had not come to them while they were going over the sea; John inserts this to let us know the exact whereabouts of Jesus for he knew that Jesus did come later walking on the sea, for he was in the ship.
7. "Them" = the apostles.

V. 18

1. "Sea" = the sea of Galilee.
2. "Arose" = begin to be agitated with large waves; was rough; Mat. 14:24 says the ship was tossed with the waves.
3. "By reason" = caused by.
4. "Great" = strong.
5. "Wind" = a violent agitation of the air; the location of the sea, almost 700 feet below sea level, provides a path for sudden and strong winds.
6. "Blew" = moving with great speed and force.

V. 19

1. "They" = the apostles.
2. "Had rowed" = to propel by oars; Mark 6:48 states Jesus saw them while they were rowing; nothing escaped the all seeing eye of Jesus.
3. "About" = an estimate.
4. "Five and twenty" = 25.
5. "Furlongs" = a distance of about 600 ft.; thus, the total distance was between 15,000 ft. and 18,000 ft. or about 3 miles which is about half way across where they were crossing; it took a considerable amount of time to travel this distance, even more than normal because Mark 6:48 states it was about the fourth watch of the night when Jesus came walking on the sea; this was 3 or 4 o'clock in the morning; thus, it took about 7 hours to travel this distance.
6. "They" = the apostles.
7. "See" = to view attentively.
8. "Jesus" = the Son of God.
9. "Walking on the sea" = as if His feet had solid support, yet the waves lashed high around Him and the wind blew with great force.
10. "Drawing nigh" = coming near.
11. "Were afraid" = to be struck with fear; to be seized with alarm; they thought Jesus was a spirit. (Mat. 14:26)

V. 20

1. "But" = shows the contrast between the disciples and Jesus; they cried out in fear and immediately Jesus spoke to calm them. (Mark 6:49-50)
2. "He" = Jesus.
3. "Saith" = to speak.
4. "Them" = the apostles.
5. "It is I" = Jesus; these were assuring words to the apostles.
6. "Be not afraid" = fear not; do not be struck with fear.

V. 21

1. "Then" = these things being so; John does not record the incident of Peter walking on the water to Jesus; this occurred just before verse 21. (Mat. 14:28-32)
2. "They" = the apostles.
3. "Willingly received" = to take delight in; have pleasure; means they desired greatly to take Him in the ship; Mat. 14:33 states they worshiped Him.
4. "Him" = Jesus.
5. "Immediately" = quickly; before a long time; this word does not necessarily imply that there was not an interval of time, but there was not a long interval.
6. "At the land whither they went" = the ship landed on the west shore of the sea of Galilee; reached their destination.

2) The Sermon. V. 22-65

V. 22

1. "The day following" = after the miracle occurred.
2. "The people" = the multitude who had been fed with five loaves and two fishes.
3. "Which stood" = having stood; the tense is perfect which indicates the people were still lingering in excitement on the eastern shore of the sea of Galilee the next morning; Jesus had sent the multitude away the evening before but evidently some did not go very far and they spent the night on the shore looking for Jesus, to make Him king.
4. "Other side of the sea" = the eastern shore which is on the other side from where Jesus and His apostles are at the present time.
5. "Saw" = to perceive with the eyes; to have an absolute positive knowledge of the facts; to know; the multitude knew three things:
 - A. That there were not any boats missing from the shore except (save) the one the disciples (12 apostles) had used.
 - B. That the disciples had left in the boat.
 - C. That Jesus did not go with His disciples in the boat. They did not know that Jesus walked on the water.
6. "Went not with" = entered not together.
7. "Boat" = small ship which was propelled by oars.

V. 23

1. "Howbeit" = introduces an explanatory parenthesis inserted by John, inspired by God, to explain why the boats were there and how the multitude knew the number of boats that was on the eastern shore.
2. "Came" = to come from one place to another, from Tiberias to the eastern shore near (nigh) the place where Jesus had performed the miracle.
3. "Other" = other than the one Jesus and His apostles had come over the sea in.
4. "Lord" = master; owner; title given to the Messiah; Jesus.
5. Most of the multitude had ran around the northern shore of the sea of Galilee and came to Jesus on the eastern side. (Mark 6:33) But John explains that some came by boats, even from the city of Tiberias.
6. "Tiberias" = a city on the western shore of the sea of Galilee farther south than the place where Jesus and His apostles had left to go to the eastern shore; news must have traveled to this city that Jesus was headed toward the eastern side of the sea and many got in boats (little ships propelled by oars) and headed in the same direction that Jesus was going; this city was built by Herod Antipus, tetrarch (governor of the fourth part of a region) of Galilee in honor of Tiberias Caesar, Emperor of Rome; it was considered a Gentile city; therefore, Jesus never ministered there. (Mat. 15:24)

V. 24

1. "When" = shows some time elapsed while the multitude was searching the mountain trying to find Jesus.
2. "The people" = multitude; some may have gone back to their homes when Jesus sent them away the night before.
3. "Saw" = came to know and understand.
4. "Jesus" = the Son of God; the miracle worker; the One they wanted to make king.
5. "Was not there" = was not in that place--the eastern shore of the sea.
6. "Neither" = nor; means Jesus' (His) disciples (12 apostles) also were not present on the eastern shore.
7. "They" = the multitude--at least as many of them that could get in the boats; a remnant.
8. "Also" = they did not understand how Jesus had crossed over but they acted on the basis of the plain fact--He was gone from the eastern shore.

9. "Took shipping" = got into the little boats, as many as could, and began to row toward the other side.

10. "Came to" = went to.

11. "Capernaum" = a flourishing city of Galilee on the north west shore of the sea of Galilee near the place where the Jordan river flows into the sea; this had been Jesus' headquarters for some time (John 2:12); it seems that Andrew and Simon (Peter) had taken up residence there (Mark 1:21,29); therefore, the people must have reasoned two things:

A. That Jesus' disciples had rowed their boat in that direction.

B. That Jesus would not be separated from His disciples for long.

12. "Seeking" = to seek and search in order to find; we need to realize that only a remnant (few; those who could get in the boats) of the multitude went seeking Jesus; the rest may have been satisfied with their bellies being filled; may we never be satisfied with just the Lord's *provisions*, we need His *person*--Himself. (I John 5:12)

13. "Jesus" = the Son of God; the Messiah; the miracle worker.

V. 25

1. "They" = the remnant of the multitude.

2. "Had found" = to find after searching; they found Him in the synagogue in Capernaum (on the other side of the sea). (verse 59)

3. "Him" = "thou" = the Son of God; the Messiah; the miracle worker; Jesus.

4. "Said" = to speak.

5. "Rabbi" = a title used by the Jews to address their teachers; means *my great one* or *my honorable sir*.

6. "When camest thou hither?" = "When hast thou come?" = the Greek construction indicates they were saying, "We sought you anxiously on the other side of the lake and could not see how you came across."

7. "Hither" = here.

V. 26

1. "Jesus" = the Son of God; the Messiah; the miracle worker.

2. "Answered" = to give an answer to a question proposed; Jesus did not really answer their outward question but He dealt with their motive for seeking Him.
3. "Them" = "you" = "ye" = the remnant of the multitude.
4. "Said" = to speak.
5. "Verily" = surely; truly; of a truth; used twice to express the speaker's sense of the importance of what he is saying and the certainty that it is as he says.
6. "I" = "me" = Jesus; the Son of God.
7. "Say" = to point out with words.
8. "Seek" = to seek and search in order to find.
9. "Because" = reveals the reason they sought Him; used twice, the first revealing why they did not seek Him and the second showing the real reason; the people being blinded really did not know the real reason of their heart (Jer. 17:9) but Jesus speaks it forth clearly.
10. "Saw" = to perceive with the eyes.
11. "Miracles" = signs; an exertion of divine power by which God authenticates those sent by Him; they had seen more miracles than the miracle of feeding the 5000 (verse 2) but this one miracle had led to wild fanaticism (verse 14-15) and complete failure to grasp the spiritual lessons taught in this miracle.
12. "Eat" = eat a meal.
13. "Loaves" = the five barley loaves; even though it is not written in this verse, it also refers to the two fishes as well.
14. "Were filled" = to fill full and satisfy with food--the five loaves and two fishes blessed by Jesus.
15. Their motive in seeking Jesus was *carnal*, not *spiritual*. Oh may our motive in seeking Jesus be *spiritual* instead of *carnal*. Christ did not come to feed men physically, but to save them.

V. 27

1. "Labour" = to toil; work; speaks of a strenuous effort; the tense is continuous; negated by "not;" this does not mean that we are to make no effort for the supply of our physical need but that we are not to make this the main object of our desire. (I Tim. 5:8; II Thess. 3:10)

2. "Meat" = food; speaks of that which sustains; refers to a meal which may or may not contain meat as we know it today.
3. "Perisheth" = ruined; destroyed; refers to something of no lasting value.
4. "But" = shows contrast; means instead of laboring for food for the belly, labor for food for the soul--meat which endureth unto everlasting life.
5. "Endureth" = to continue to be present.
6. "Everlasting life" = spiritual life which is endless; the Greek word is translated eternal life; thus, *everlasting* and *eternal* have the same meaning (some people try to make a difference between the two words but they are the same); this word itself refutes the doctrine of losing one's salvation. (John 10:27-29)
7. "Son of man" = Jesus, the Son of God manifest in human flesh, identifying Himself in incarnation (God robed in flesh) with mankind; a term by which Jesus often describes Himself; it shows His humility, His love for man, and His willingness to be esteemed (cherished; valued; respected; desired; trusted) as a man. (Phil. 2:6-7)
8. "Shall give" = to bestow a gift; refers to salvation which is a free gift. (Isa. 55:1-2)
9. "You" = the remnant of the multitude who sought Jesus; refers to whosoever.
10. "For" = gives the reason Jesus can give the enduring meat.
11. "Him" = Jesus, the Son of man.
12. "God the Father" = refers to the Divine essence (His qualities, glory, nature, and splendor) and His own triune Person (part of the Godhead).
13. "Hath sealed" = to confirm authentic; to approve; means the Son of man is accredited and approved by God as His Son, which He did audibly at His baptism and on the Mount of Transfiguration. (Mat. 3:17; 17:5)
14. This remnant of the multitude had labored (put forth strenuous effort) to get to Capernaum and their motive was to get more loaves and fishes to fill their stomachs--something to satisfy the physical which will one day perish if that individual is not saved. In this verse Jesus is saying, "Don't spend the whole energy of your being laboring for a perishable meat that will not satisfy an imperishable soul." Our society tends to work for this life. They prepare for the first 100 years and forget that their soul will spend an eternity somewhere. Instead of laboring for meat that perisheth, labor for meat that perisheth not--everlasting life. This verse is comparable to Luke 13:24 where Jesus said to strive to enter the strait gate. "Strive" means to contend with an adversary or strain every fiber of your being to get to the Lord Jesus. This is not speaking of works for salvation but labor to overcome the obstacles that the flesh, world, and devil puts in your way. Labor so you can get to the Lord Jesus, the bread of life, so that you may be saved. This bread will satisfy every eater because God the Father has given the Son power to give everlasting life. (John 17:2)

V. 28

1. "Then" = these things being so; refers to what Jesus had just said in verse 27; they did not really understand what He said.
2. "Said" = to speak; they ask Jesus a question--a question from the darkened heart of natural men.
3. "They" = the remnant of the multitude.
4. "Him" = Jesus, the Son of man.
5. "Do" = to pursue a course of action.
6. They asked, "What course of action must we pursue that we may go on working the works of God?"
7. "Work" = same Greek word as labor in verse 27.
8. "Works of God" = works such as God does.
9. They thought that they were capable of satisfying God with their works. They did not understand what Jesus had said because their heart was darkened and their minds blinded by the god of this world. (II Cor. 4:3-4)

V. 29

1. "Jesus" = the Son of man and also the Son of God.
2. "Answered" = to give an answer to a question proposed; His answer was plain and sharp.
3. "Said" = to speak.
4. "Them" = "ye" = remnant of the multitude.
5. "This" = what Jesus is about to say.
6. "Work of God" = Jesus used the singular while the people used the plural in verse 28; their experience in religious things involved multitudes of requirements from the Law and the tradition of the elders but Jesus said there is but one work--believe on Him.
7. "Believe" = to trust; to commit; refers to saving faith; the Greek construction means to keep on believing--continue. (John 8:31-32)

8. "On" = means to come to a point, place, and time with a purpose, which can only be accomplished as a result of completed Holy Ghost conviction. (John 16:8-11)

9. "Him" = the Lord Jesus Christ.

10. "Hath sent" = to appoint to go to a place with a purpose; refers to God the Father, who in the plan of redemption, is represented as sending His Son to save men. (John 3:17)

11. Jesus placed the proper object for them to believe (to put their trust in)--the Lord Jesus Christ, not a prayer, good deeds, baptism, church membership, nor shaking a preacher by the hand. They wanted His *presence*, *provision*, and *power* but not His *person*--Him. (I John 5:12) Judas Iscariot had His *provision*, *presence*, and *power* but he would not trust in Him as his Lord; therefore, he went to hell. The amazing thing is when you have Him--His *person*--you will have His *provision*, *presence*, and *power*.

V. 30

1 "They" = "we" = the remnant of the multitude.

2. "Said" = to speak.

3. "Therefore" = in view of the fact Jesus had just stated; these Jews challenged Jesus.

4. "Him" = "thou" = "thee" = Jesus the Messiah.

5. "Sign" = miracle; an exertion of divine power; finger post of God authenticating Jesus to have been sent by God; they had just seen the miracle of the loaves and fish, which was sufficient to show that Jesus was the Messiah and now they ask for another sign; the truth is that the Jews were continually asking for signs which caused Jesus to label them an evil generation (Mat. 12:38-39); we are no different for we want to see to believe, but Jesus told Thomas in John 20:29, "Blessed are they that have not seen, and yet have believed." (Heb. 11:1)

6. "Shewest" = do; perform; produce.

7. "Then" = consequently; these things being so.

8. "See" = to perceive with the eyes so that you will have an absolute positive knowledge of the facts.

9. "Believe" = to be persuaded of; to place confidence in.

10. "What dost thou work?" = this demonstrates their unbelief; their attitude--you with this new doctrine, who do you think you are? they thought it new but they were blinded.

V. 31

1. "Our fathers" = ancestors; forefathers; refers to the Jews who were led by Moses through the wilderness.
2. "Did eat" = to take food--manna.
3. "Manna" = means what is it? a white wafer like substance formed on the ground when the dew had disappeared; the food that nourished the Israelites for 40 years in the wilderness.
4. "Desert" = wilderness; an uninhabited region where the Israelites wandered 40 years due to their disobedience at Kadesh-Barnea.
5. "It is written" = Exo. 16:15; the tense is perfect meaning that the Scriptures was penned down and stands on record today; it is interesting to note these Jews quoted Scripture to the Word--Lord Jesus. (John 1:1)
6. "He" = these Jews were giving Moses the credit for giving their forefathers bread from heaven as verse 32 brings out; but Moses made it very clear in Exo. 16:15 that it was the Lord who gave them the manna; these Jews were blinded by tradition.
7. "Gave" = supply; furnish.
8. "Them" = the Israelites in the wilderness.
9. "Bread" = food; refers to the manna.
10. "From heaven" = out of heaven; the Jews thought the manna came down from heaven.
11. "To eat" = to consume for physical nourishment.
12. The Jews, in error, believed Moses was responsible for the manna which fed 2 ½ million Israelites for 40 years. Therefore, Moses fed a greater number of people than Jesus had just fed. The Jewish writings reveal that the Jews expected that the Messiah would provide His followers with plenty of delicious food; therefore, they were still looking for a miracle performed by Jesus that would surpass the one Moses performed. Jesus plainly sets them straight, concerning their misconception, in the next verse.

V. 32

1. "Then" = in view of that fact. (verse 31)
2. "Jesus" = the Son of man; the Son of God; the Messiah.
3. "Said" = to speak.

4. "Verily" = surely; truly; of a truth; used twice to express the speaker's sense of the importance of what he is saying and the certainty that it is as he says.
5. "I" = "my" = Jesus.
6. "Say" = to point out with words.
7. "You" = the remnant of the multitude who sought Jesus and found Him in the synagogue in Capernaum. (verse 59)
8. "Moses" = the man the Lord raised up to deliver the children of Israel out of bondage in Egypt; he penned down the first five books of the Bible; he was held in high esteem by the Jewish people and credited by the people as the one who gave bread (manna) out of heaven.
9. "Gave" = to supply; to furnish; negated by "not;" this is a blunt and pointed denial that Moses was the giver of bread from heaven.
10. "That bread" = manna.
11. "From heaven" = out of heaven; the Jews thought the manna came down from heaven.
12. "But" = show contrast between the Jews' opinion and the truth Jesus declares.
13. "My Father" = refers to God as the Father of Jesus meaning He was made to share in the Father's own divine nature; this is the same declaration Jesus made to the Jews in Jerusalem that angered them to the point they wanted to kill Jesus. (John 5:17-18)
14. "Giveth" = to bestow a gift; refers to the gift of His Son (John 3:16); the tense is continuous action.
15. "True" = genuine.
16. "True bread from heaven" = that meat which endures unto everlasting life (verse 27); Jesus the bread of life (verse 35); Jesus the living bread. (verse 51)
17. The manna was temporal and symbolic while the bread of God is eternal and fulfilling. Manna was for physical nourishment while the true bread is for spiritual nourishment.

V. 33

1. "The bread of God" = the true bread from heaven in verse 32 which is "he which came down from heaven" = Jesus the Son of God (John 1:1,14); this phrase reveals the source of the bread of God.

2. "Giveth life" = declares what the true bread accomplishes; the manna gave nourishment but not life; this no doubt was an astounding statement to these Jews; the tense is continuous which reveals that Jesus not only gives life but feeds, nourishes, and sustains life as well.

3. "Unto the world" = mankind; available to all (whosoever) who will come God's way; indicates the scope of the true bread.

V. 34

1. "Then" = in view of these facts.

2. "Said" = to speak.

3. "They" = "us" = the remnant of the multitude who sought Jesus and found Him in the synagogue in Capernaum. (verse 59)

4. "Him" = Jesus, the Son of God.

5. "Lord" = used only as a title of honor expressive of respect and reverence; used as an equal to "mister" or "sir;" these Jews did not recognize Jesus as deity (God).

6. "Evermore" = at all times; always; refers to a perpetual supply.

7. "Give" = supply; furnish.

8. "This bread" = the true bread that gives life.

9. Note: These Jews asked Jesus for this true bread (salvation) but did not receive it because they did not understand nor recognize their real need. Also their motive was wrong. This proves wrong those who say that all you have to do to be saved is just ask. Those who practice such use Rom. 10:13 as their basis but do not understand the work of the Holy Ghost in calling. (I Cor. 12:3) Verse 66 proves that these Jews were not saved even though they called using the right word--Lord.

V. 35

1. "Jesus" = the Son of God; the Messiah.

2. "Said" = to speak.

3. "Them" = the remnant of the multitude.

4. "I am the bread of life" = a startling statement to these Jews; here Jesus is offering Himself in place of the loaves and fishes which they had come to seek.

5. "I am" = the self existent one; these words alone were enough to startle a Jew for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

6. "He" = anyone; whosoever.

7. "Cometh" = to come from one place to another; the act of a soul in approaching Jesus; means to travel the narrow way (Mat. 7:13-14) called the way (path) of understanding. (Pro. 9:6; 21:16)

8. "To" = toward.

9. "Me" = Jesus, the true bread from heaven.

10. "Shall never hunger" = promise to those who travel the narrow way--they will partake of the true bread from heaven which satisfies them spiritually and they will never hunger for salvation again; this is a strong, double negative which says, "shall not, not become hungry."

11. "Believeth" = to trust; to commit; refers to saving faith; the tense is continuous which means to keep on believing--continue. (John 8:31-32)

12. "On" = means to come to a point, place, and time with a purpose, which can only be accomplished as a result of completed Holy Ghost conviction.

13. "Shall never thirst" = added to reveal that Jesus was not talking about natural food and drink; what food and water are for the physical, Jesus is to the spiritual--the soul of man.

V. 36

1. "But" = indicates a strong contrast; the Jews demanded a sign that they might believe and Jesus pointed out that He was the sign they asked for. (Mat. 12:38-40)

2. "I" = "me" = Jesus, the true bread from heaven.

3. "You" = "ye" = the remnant of the multitude.

4. "Also" = indeed.

5. "Have seen" = to see with the eyes; to become acquainted with by experience; the tense is perfect which indicated their past knowledge by observing Him, that is, seeing Him in His work as the Messiah and they are still seeing.

6. "Believe" = to be persuaded; negated by "not;" they were in unbelief concerning the Lord Jesus, yet they were in His presence but their motive was their stomachs and not their souls.

V. 37

1. "All that" = the Greek construction refers to a group collectively.
2. "The Father" = God the Father of our Lord Jesus Christ.
3. "Giveth" = to give to someone as his own; this word is misunderstood by many; refers to those chosen in Christ (Eph. 1:4); don't be afraid of the word "chosen" (same as "elect") for it is simply based upon three things: (II Thess. 2:13; I Peter 1:2)
 - A. "According to the foreknowledge of God the Father" = He sees and knows what He can do in one's heart (I Sam. 16:7); this does not mean there is anything good in any person's heart but God the Father, as the Master potter, knows what He can do with clay.
 - B. "Through sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction" or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control (Col. 1:12-13); this works repentance and produces faith in the sinner.
 - C. "Unto obedience" = point when repentance and faith are worked, then a sinner can repent and believe unto salvation, thus obedience; man must repent and believe to be saved. (Luke 13:3; Acts 16:31)
4. Note: God does not choose some to the rejection of others. But just as God chose Israel out from among all other nations to be a light to the other nations whereby they could come through Israel and be saved; God chose men not to the rejection of others, but to be a light to others whereby they could see the Lord Jesus through the chosen one's lives, repent, believe, be saved, and find out they too were chosen. Some want to use the word "predestinated," which means to determine before hand, to mean God predestinated some to hell. But that is not so! Predestination has nothing to do with a lost person. It is for a saved person. Every one that is saved, the Lord predestinated him to three things:
 - A. "Adoption" = Eph. 1:5; all saints will share in the inheritance as an adopted son just like the natural born son and he can never be disowned; speaks of eternal security. (Rom. 8:17)
 - B. "Lord's inheritance" = Eph. 1:11; the saved are the Lord's inheritance.
 - C. "Conformed to his image" = Rom. 8:29; made like unto Jesus; (I John 3:2)
5. "Me" = "I" = Jesus, the Son of God.
6. "Shall come" = to pursue a course of action.

7. "To" = toward.
8. "Him" = whosoever; speaks of the individual members of the group.
9. "Cometh" = to come from one place to another; the act of a soul in approaching Jesus; means to travel the narrow way (Mat. 7:13-14) called the way (path) of understanding. (Pro. 9:6; 21:16)
10. "In no wise" = in no manner, or at no time; by no means; never; not, not.
11. "Will cast out" = reject or refuse to save; negated by "in no wise" which is equivalent to "not, not."
12. This is the Lord's promise to all the Father has chosen in Christ. This is a promise of eternal security to a believer. This also can be a seeker's promise if you will continue in the narrow way or in the way (path) of understanding. (John 8:31-32) His promise will come to pass because "He abideth faithful." (II Tim. 2:13)

V. 38

1. Verses 38-40 explains how Jesus could make such a great promise as He did in verse 37.
2. "I" = Jesus; the Son of God; the Messiah.
3. "Came down from heaven" = this statement declares Jesus' pre-existence; declares His being the Son of God--God in flesh; only God could make such a promise as is in verse 37; the tense is perfect which means a past completed action with existing results--He came down in flesh through a virgin's womb and remains on earth at the present time (for 32 years He had remained on earth); He came down for a specific purpose which He now states and explains.
4. "To do" = to carry out; to execute.
5. "Mine own" = my; refers to Jesus.
6. "Will" = what one wishes or has determined shall be done; Jesus came not to do what He desired but what the Father ("him that sent me") had determined should be done; a great example of this was in the garden of Gethsemane in Luke 22:42; in reality Jesus' will was what the Father willed; to do His Father's will was the fullness of joy for Jesus. (John 4:34)
7. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.
8. "Me" = Jesus.

V. 39

1. "This" = means "and this is the will of Him who sent me." (verse 38)
2. "Father" = God the Father of the Lord Jesus Christ.
3. "Will" = what one wishes or has determined to be done; refers to the Father's purpose, desire, and intentions.
4. "Which" = who; the Father is a person not a thing.
5. "Hath sent me" = see notes on verse 38.
6. "That of all which he hath given me" = see notes on verse 37.
7. "I" = Jesus; the Son of God.
8. "Should lose nothing" = speaks of not losing any individual soul who comes to Jesus.
9. "Lose" = destroy; same word as perish in John 3:16; the text means that not one who has come to Jesus (been saved) will perish; the redeemer will watch over him, though in his grave, and keep him to the resurrection of the just. (Phil. 1:6)
10. "But" = shows contrast; not only will He not lose one but He will do more.
11. "Raise it up again" = refers to the body being raised at the "rapture" (not a Bible word but a Bible principle) to be united with the soul and spirit.
12. "At the last day" = "in the last day" = refers to the end of this dispensation of grace; there will be time or days after the rapture but there will be no more time for one to be saved by grace through faith.

V. 40

1. "And" = a conjunction which confirms and strengthens the last verses by giving more understanding about what Jesus had just said.
2. "This" = gives double emphasis as to the will of the Father.
3. "Will of him that sent me" = see notes on verse 38.
4. "Every one" = each individual; whosoever.
5. "Which" = who; masculine, not neuter gender in Greek.
6. "Seeth" = consider; to view mentally; refers to the eye of faith; one cannot view the Son (the Lord Jesus Christ) until He has been revealed by the Holy Ghost in a completed work of godly sorrow; the Lord Jesus is hidden in the bosom of the Father and cannot

nor will not be seen until the Holy Ghost reveals Him; it is sad to say that many who think they have met this qualification have really only viewed a set of facts and have never really considered the Lord Jesus because the completed work of the Holy Ghost was short-circuited by a premature "profession of faith."

7. "And" = conjunction which indicates it is not enough to *seeth* Him but you must *believe* on Him as well.

8. "Believeth" = to trust; to commit; refers to saving faith; the tense is continuous which means to keep on believing--continue. (John 8:31-32)

9. "On" = means to come to a point, place, and time with a purpose, which can only be accomplished as a result of completed Holy Ghost conviction--godly sorrow.

10. "Him" = "I" = Jesus; the Son of God; the proper object where one's faith should be placed.

11. "May have" = shall possess; Greek construction reveals a present possession with a continuation; there is not one hint of losing one's salvation here; thus, this is speaking of eternal security.

12. "Everlasting life" = spiritual life which is endless; the same Greek word is translated *eternal* life: thus, *everlasting* and *eternal* have the same meaning (some people try to make a difference between the two words but they are the same); this word itself refutes the doctrine of losing one's salvation. (John 10:27-29)

13. "Will raise up" = one word in the Greek; a promise that at some time in the future Jesus will resurrect all (him) who believeth on the Son.

14. "At the last day" = see notes on verse 39.

V. 41

1. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ; these present in this discussion with Jesus in the synagogue in Capernaum (verse 59) were the remnant of the multitude fed with five loaves and two fishes.

2. "Then" = therefore; in view of the fact; the Jew's reaction was a result of the statements Jesus had just made.

3. "Murmured" = grumbled in a low voice amongst themselves.

4. "Him" = "I" = "he" = "Jesus" = the Son of God; the bread from heaven.

5. "Because" = gives the reason they murmured--because He claimed (in their thinking) to be that bread from heaven.

6. "Said" = stated.

7. "I am" = the self existent one; these words alone were enough to startle a Jew for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush in Exo. 3:13-14; therefore, the Messiah.

8. "I am the bread which came down from heaven" = an emphatic statement as to Jesus' heavenly origin; the Jews believed Jesus had a very lowly origin in the despised village of Nazareth.

9. Each statement Jesus made was light to lead the Jews to Himself, but because of their hard hearts and blindness each new truth supplied fuel for their hatred.

V. 42

1. "They" = the remnant of the Jewish multitude who sought Jesus and found Him in Capernaum.

2. "Said" = to speak; to point out with words.

3. "Is not this Jesus, the son of Joseph whose father and mother we know?" = Jesus did not fit the Jews expectation of the Messiah; they thought He would appear 1) a mature man, 2) have a spectacular arrival, and 3) be as a king conquering Israel's enemies as David did.

4. "Know" = to have absolute positive knowledge of the facts; they knew Jesus as the Son of Joseph and Mary; in their thinking since Joseph was His father, then He would have been born like any other man was born and if that be so, then His claim to be bread come down from heaven was not true = "how is it then that he saith, I come down from heaven" = they were denying that Jesus was the Son of God, thus, denying deity and the virgin birth prophesied in Isa. 7:14.

V. 43

1. "Jesus" = the Son of God; bread from heaven.

2. "Therefore" = in view of the facts just stated; Jesus knew their hearts and their murmuring.

3. "Answered" = to give an answer to a question proposed.

4. "Said" = to speak.

5. "Them" = "yourselves" = the remnant of the Jewish multitude who sought Jesus.

6. "Murmur not" = stop grumbling; this is a strong command to stop doing what they had already started.

7. "Among yourselves" = with one another; all were guilty; implies this was behind Jesus' back, privately, not openly; yet Jesus knew what they were doing.

8. Notice, Jesus did not try to justify truth. He was the truth and what He said was truth. He didn't tell them Joseph was not His father and that He was conceived of the Holy Ghost. He knew their hearts of unbelief and to try to defend truth would be against what He said in Mat. 7:6. Instead He continued the message. He didn't get sidetracked from the main issue--the souls of men. (Mark 8:36)

V. 44

1. "No man" = no one; none; includes women as well as men.

2. "Can" = to be able; to be capable; the Greek construction reveals no one is able to come to the Lord within his own power and ability.

3. "Come" = to pursue a course of action.

4. "To" = toward.

5. "Me" = "I" = Jesus the Son of God, Lord, and Saviour.

6. "Except" = unless; Jesus is about to give the only exception whereby man may come and be saved; this is a third class conditional phrase which means the condition is undetermined but with the prospect of determination.

7. "The Father" = God, the Father of the Lord Jesus.

8. "Which" = who; the Father is a person not a thing; the Greek is masculine gender not neuter.

9. "Hath sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

10. "Draw" = to lead, drag, or pull; to cause to move toward one; persuade; denotes such a influence that secures the result or inclines the heart to believe; the manner in which this is done is not determined by the use of this word. (See #13 in this verse)

11. "Him" = any person; whosoever.

12. Man is totally depraved (corrupted) thus he cannot and will not come to Christ unless he is drawn by the Father. (Isa. 64:7; Rom. 3:10-12)

13. How does the Father draw? He enlightens the mind (verse 45), loosens the will (Psa. 110:3), and influences the soul by motives, by just views of His law, by His love, His

commands, and His threatenings; by desire of happiness, and a consciousness of danger; by the Holy Spirit applying truth to the mind, and urging him to yield himself to the Saviour--the Lord Jesus who died on the cross (lifted up) for our sins. (John 12:32-33) The approach of the soul to God is initiated by God. Thus the Father draws:

A. By sending His Son into the world with the revelation of Himself.

B. By revealing His love displayed on Calvary.

C. By the Holy Spirit's reproving, convincing, and convicting the sinner of sin, righteousness, and judgment. (John 16:8-11)

14. The overriding theme is God's love which draws men to Himself. (Jer. 31:3; Hosea 11:4)

15. One does not come unconditional, for one must believe in order to have everlasting life. (verse 47)

16. "I will raise him up at the last day" = a promise given by our Lord to those who meet the condition--to believe on the Lord Jesus; Jesus is just repeating what He said in verse 39; it is the Father's will to raise up all believers.

17. "Raise up" = refers to the resurrection of the believer's body at the rapture where it will be united with his soul and spirit.

18. "At the last day" = "in the last day" = refers to the end of this dispensation of grace; there will be time and days after the rapture but there will be no more time for one to be saved by grace through faith.

V. 45

1. "It is written" = the tense is perfect, meaning that the Scripture was penned down at some point in time past and it stands on record today.

2. "In the prophets" = Isa 54:13; refers to the second division of the OT, according to the Jewish system of dividing and describing the Scriptures; this was the usual way in Jesus' times of quoting the prophets; the quotation is a free translation of the Septuagint (the Greek translation of the Hebrew OT), the standard Bible in Jesus' time.

3. "They" = "all" = Isaiah was speaking to Israel and Jesus was speaking to the Jews here in context; but the principle of the Scripture is that all mankind, Jews and Gentiles, are taught of God.

A. John 1:9 = Light for every man.

B. Titus 2:11 = Grace for every man.

C. Psa. 25:8 = all mankind are sinners before saved (Rom. 3:23); theologically the Bible never refers to one who has been saved as a sinner but a saint; therefore, this verse proves that God teaches the lost; I know He doesn't teach them everything there is to know for no man is taught all that; but He teaches sinners what they need to know so that they might be saved.

4. "Shall be taught" = instructed.

5. "Of God" = concerning God; means all are instructed that there is a God, a real God that exists; this is done by:

A. "Conscience" = inside man. Rom. 1:19

B. "Creation" = outside man. Rom. 1:20; Psa. 19:1-4.

6. "Therefore" = in view of this fact; all mankind is without excuse and the wrath of God is revealed against them if they are not saved. (Rom. 1:18)

7. "Every man" = everyone; whosoever; the Lord moves from the collective--all, to the individual--whosoever and gives the requirements one must meet to come to Him.

8. "Hath heard" = to attend to; to consider what has been said; refers to having spiritual ears; you can be taught and not have ears (Mat. 13:9) this is more than being taught by conscience and creation that God is (exists); it could mean hearing by:

A. Your parents, who are a type of God or at least should be. (Deut. 6:6-9; 20-25)

B. The word sharpened by the Holy Spirit. (Heb. 4:12)

C. The Holy Spirit as He speaks. (John 16:7-8,13)

D. A saint as they proclaim the Word. (Rom. 10:14-15; I Cor. 1:21)

E. By experience = by the Lord touching you or directly answering your prayer as He did Cornelius in Acts 10:31.

9. "Hath learned" = to comprehend; to understand; to put together; it is not enough to hear you must have some understanding--learn; understanding is necessary to be saved. (Mat. 13:23)

10. "Of the Father" = "from the Father" = the Greek construction reveals origin; God the Father of the Lord Jesus Christ is the origin of all hearing and understanding (learning). (John 3:27)

11. "Cometh" = motion from one place to another; means to be in the path of understanding; the tense is continuous which means to continue. (John 8:31-32)

12. "Unto" = toward.

13. "Me" = Jesus the Son of God; Lord and Saviour.

14. This ties to the promise that Jesus made in verse 37b. He will not cast you out even while you are coming to Jesus as a lost seeker. (Phil. 1:6)

V. 46

1. Jesus adds this verse to guard against mistake. The teacher was commonly seen and heard by the pupil. Therefore, lest it should be supposed that he meant to say that for a man to come to Him he must see and hear God, visibly and audibly, He added that this was not what He was saying.

2. "Any man" = anyone; used with "not" means no one.

3. "Hath seen" = to see with the eyes physically.

4. "The Father" = God the Father of the Lord Jesus Christ.

5. "Save" = except.

6. "He" = Jesus, the Son of God.

7. "Which" = who; Jesus is a person not a thing.

8. "Of God" = "from God" = has the basic meaning "beside God;" expresses the idea of position and declares that Jesus is the only begotten Son of God--virgin born.

9. Second "he" = this one referring to the one from (beside) God, and that One is the Lord Jesus.

10. Second "hath seen" = implies more than to see with the eyes physically; indicates He hath intimately known or perceived the Father.

V. 47

1. "Verily" = surely; truly; of a truth; used twice to express the speaker's sense of the importance of what he is saying and the certainty that it is as he says.

2. "I" = "me" = Jesus the Lord and Saviour.

3. "Say" = to point out with words.

4. "You" = the remnant of the Jewish multitude Jesus fed in the beginning of the chapter, who sought Jesus and found Him in the synagogue in Capernaum. (verse 59)

5. "He" = whosoever; any person.

6. "Believeth" = to trust; to commit; refers to saving faith; the tense is continuous which means to keep on believing--continue. (John 8:31-32)
7. "On" = means to come to a point, place, and time with a purpose, which can only be accomplished as a result of completed Holy Ghost conviction--godly sorrow.
8. "Hath" = has; possess.
9. "Everlasting life" = spiritual life which is endless; the same Greek word is translated "eternal" life; thus, "everlasting" and "eternal" have the same meaning (some people try to make a difference between the two words but they are the same); this word itself refutes the doctrine of losing one's salvation. (John 10:27-29)

V. 48

1. Jesus is repeating what he said in verse 35. (Isa. 28:10,13)
2. "I am the bread of life" = a startling statement to these Jews; here Jesus is offering Himself in place of the loaves and fishes which they had come to seek.
3. "I am" = the self existent one; these words alone were enough to startle a Jew for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

V. 49

1. Jesus is quoting what these Jews had said in verse 31 but added that they "are dead."
2. "Your fathers" = ancestors; forefathers; refers to the Israelites who were led by Moses through the wilderness.
3. "Did eat" = to take food--manna.
4. "Manna" = means what is it? a white wafer like substance formed on the ground when the dew had disappeared; the food that nourished the Israelites for 40 years in the wilderness.
5. "Wilderness" = desert; an uninhabited region where the Israelites wandered 40 years due to their disobedience at Kadesh-Barnea.
6. "Are dead" = physically dead; the manna they had in the wilderness did not prevent physical death; but this manna Jesus is trying to reveal to them will prevent spiritual death.

V. 50

1. Again Jesus repeats what He has already said.
2. "This is the bread which cometh down from heaven" = refers to the bread of God (verse 33) which is the true bread from heaven (verse 32) which is "he which came down from heaven" (verse 33) = Jesus the Son of God (John 1:1,14); this phrase reveals the source of the bread of God.
3. "That" = gives the purpose for the Lord coming down from heaven.
4. "A man" = anyone; whosoever.
5. "May eat" = may partake; available to all who will meet the requirement which is believing (verse 47) on Jesus, which can only be accomplished as a completed work of godly sorrow.
6. "Thereof" = it; refers to the bread from heaven which is the Lord Jesus.
7. "Not die" = expresses that eating (partaking) of Him insures against spiritual death. (I John 5:12)

V. 51

1. "I am" = the self existent one; these words alone were enough to startle a Jew for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)
2. "The living bread" = repetition of the claim in verses 35,41,48 but with a slight change; the bread He is referring to (Himself) is alive and can give life.
3. "Which came down from heaven" = an emphatic statement as to Jesus' heavenly origin; the Jews believed Jesus had a very lowly origin in the despised village of Nazareth.
4. "If" = conditional; requires eating which is equivalent to believing. (verse 47)
5. "Any man" = "he" = anyone; whosoever.
6. "Eat" = partake of the Lord Jesus.
7. "This bread" = Jesus, the Son of God.
8. "Shall live for ever" = have spiritual life for eternity.
9. "The bread that I will give is my flesh" = refers to His body which would be offered as a sacrifice for sin; this created a great difficulty to the Jews He is speaking to for they

could not grasp the Messiah being offered a sacrifice for sin; they missed the meaning of all the OT sacrifices. (John 1:29)

10. "I will give" = the emphasis is on "I" = Jesus, who is superior to Moses.

11. "Will give" = lay down His life and that He did willingly. (John 10:17-18)

12. "For" = in behalf of; for the sake of.

13. "Life of the world" = refers to sinners who come the Lord's way can be delivered from spiritual death and be brought to eternal life by His atoning death.

V. 52

1. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ.

2. "Therefore" = in view of the facts Jesus had just stated.

3. "Strove" = to argue; to wage a war of words; they were already murmuring (verse 41), now they began bitter strife with one another over the last words of Jesus because some of the Jews probably saw a spiritual meaning in what Jesus was saying, and some didn't.

4. "Saying" = to speak out to each other (among themselves).

5. "How" = in what way.

6. "Can" = to be able; to be capable.

7. "How can this man" = word of scornful disbelief; they thought of Jesus as mere man who was the son of Joseph. (verse 42)

8. "Give" = supply; furnish.

9. "Us" = these Jews.

10. "*His*" = in italics thus not in the original Scripture but supplied by the translators because it is implied; Jesus the Son of God whom they thought just mere man.

11. "Flesh" = used as a metaphor (a figure of speech in which a term is transferred from the object it ordinarily designates to an object it may designate only by implicit comparison); not to be taken literally though some of the Jews interpreted it that way; the arguing was over the literal vs the metaphorical meaning of the term; they like Nicodemus in John 3:4 were thinking in physical terms instead of spiritual.

12. "Eat" = consume; to devour.

V. 53

1. "Then" = these things being so; meaning after the Jews were arguing over what Jesus had said.
2. "Jesus" = "I" = "his" = the Son of God; the living bread from heaven.
3. "Said" = to speak.
4. "Verily" = truly; surely; of a truth; used twice to emphasize the importance of what He was about to say and the certainty that it is as He says.
5. "You" = "ye" = the Jews unto whom Jesus was speaking; has application to us as well.
6. "Except" = unless.
7. "Eat the flesh" = a metaphor; refers to believing and receiving Jesus as Lord; this is a negative condition of a third class conditional sentence in the Greek, which reveals the condition undermined but with the prospect of determination.
8. "Son of man" = a term by which Jesus often describes Himself; it shows His humility, His love for man, and His willingness to be esteemed as a man. (Phil. 2:6-7)
9. "Drink his blood" = this is an additional metaphor used for the first time; this also refers to believing and receiving Jesus as Lord.
10. "Have" = possess.
11. "No" = none; do not possess.
12. "Life" = real life; refers to eternal life; means salvation.
13. This verse created problems for the Jews since they didn't believe in cannibalism and the law forbade them drinking blood. (Lev. 3:17) Also many today still have problems with this verse. It does not refer to partaking the elements of the Lord's supper because they are not the actual flesh and blood of the Lord Jesus. The priest says the elements used in communion are turned into the actual blood and body of Jesus when he pronounces a blessing on them. He is a liar.
14. It means whole-hearted reception of Jesus as Lord is required for one to be saved (to have life eternal). It means to be a partaker of His divine nature. For one to meet this requirement he must have a completed work of Holy Ghost conviction done in his heart. (John 16:8-11) The Jews were not willing to meet this requirement. They were willing to receive Him as prophet (verse 14) but not their Lord. The woman at the well believed Him to be a prophet but that is not enough. (John 4:19) The Moslems believe He was a prophet but deny that He was the Son of God. The Jews were willing to

receive Him as king (verse 15) but not as their Lord. They would not eat His flesh nor drink His blood; therefore, they did not have eternal life in them--they were not saved. They did not want His Person. (I John 5:12)

V. 54

1. "Whoso" = any person who meets the requirements; whosoever.
2. "Eateth my flesh" and "drinketh my blood" = metaphors; refers to believing and receiving Jesus as Lord; the tense reveals a habitual continuous action; if one has partaken Christ as Lord he will continue partaking of Him.
3. "Hath eternal life" = the result is the same as stated in verse 47 when one believeth.
4. "I" = Jesus, the bread from heaven.
5. "Will raise up" = one word in the Greek; a promise that at some time in the future Jesus will resurrect all (him) who believeth on the Son--equivalent to "eateth my flesh and drinketh my blood."
6. "At the last day" = "in the last day" = refers to the end of this dispensation of grace; there will be time or days after the rapture but there will be no more time for one to be saved by grace through faith.

V. 55

1. "My" = Jesus.
2. "Indeed" = truly; of a truth.
3. Jesus is the true food and true drink.

V. 56

1. "He" = "him" = anyone; whosoever.
2. "Eateth my flesh and drinketh my blood" = metaphors; refers to believing and receiving Jesus as Lord; these two phrases used together are expressive of mutual participation and of fellowship in the highest sense.
3. "Dwelleth" = to abide; to remain; to feel at home.
4. "My" = "me" = "I" = Jesus.

5. "Dwelleth in me" = remain in the belief of His doctrine, and in the participation of the benefits of His death.

6. "I in him" = Jesus dwells in believers by His Spirit--Holy Spirit.

V. 57

1. "Living Father" = refers to the Father (God the Father of the Lord Jesus Christ) as being the source of life.

2. "Hath sent" = to appoint to go to a place with a purpose.

3. "Me" = "I" = Jesus, the Son of God.

4. "By" = because of; through; by means of; expresses source.

5. "As" = "so" = as the Father is the source of life, Jesus lives and because He lives all believers (he that eateth) live also; Jesus Christ is our ground of hope and guarantee of immortality; life is in Christ; as the Father is the source of life to Christ, so Christ is the source of life to us.

6. "He" = whosoever, if anyone meets the Lord's requirement, which is to believe--eateth His flesh and drinketh His blood, which is whole hearted reception of Jesus as Lord will have eternal life and this will be by means of (by) of the Lord Jesus.

V. 58

1. This verse is repetition of verses 31-33,50, a summary, and final explanation of the true manna as being Jesus Christ Himself.

2. The contrast is between their fathers who ate manna and died, and those who eat of Jesus and live forever.

3. "Not as" = shows the difference between the bread Jesus gives and the manna.

4. First "that" = "the" = the Greek has the definite article.

5. "Shall live forever" = this is not referring to living on the earth but in heaven.

V. 59

1. "These things" = refers to what Jesus said from verse 25-58.

2. "Said" = spoke.

3. "He" = Jesus, the bread sent down from heaven; the Son of God.
4. "Synagogue" = the building in a city where solemn Jewish assemblies were held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship; the service consists of prayer, praise, reading of the Word of God, and an exposition by any Rabbi or other competent person.
5. "Taught" = to hold a discourse with others in order to instruct them; among the Jews the method of teaching was by questions and counter-questions and by comments with opposing comments.
6. "Capernaum" = a city on the NW shore of the sea of Galilee near the place where the Jordan flows into the sea.

V. 60

1. "Many" = a large part of His disciples; refers to the remnant of the 5000, who were fed with five loaves and two fishes, who came to Capernaum seeking Jesus.
2. "Therefore" = in view of the facts Jesus had said and especially verse 53 which refers to a whole-hearted reception of Jesus as Lord.
3. "His" = Jesus, the Son of God.
4. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; the word in itself does not include the idea of salvation in it; therefore, it can mean a lost or saved follower (one who trails along).
5. "They" = those in Synagogue who had heard Jesus' teaching.
6. "Had heard" = considered what had been said.
7. "Said" = spoke up.
8. "This" = refers to Jesus' teaching.
9. "Hard" = harsh; severe; offensive; disagreeable; refers to that which they could not bear.
10. "Saying" = speech; doctrine; refers to the whole discourse.
11. "Who" = refers to those present.
12. "Can" = to be able; to be capable.
13. "Hear" = to understand; to hear with the ear of the mind; expresses the idea of who is able to continue to hear this kind of teaching which they considered offensive.

14. "It" = refers to the doctrine Jesus taught; rather than trust in Jesus' doctrines many (then and now) have chosen to draw back to perdition (destruction; ruin).

15. Jesus teaching (doctrine) was contrary to their natural opinions and carnal hopes.

V. 61

1. "Jesus" = "himself" = "his" = "he" = the Son of God.

2. "Knew" = to have an absolute knowledge of the facts; indicates His divine knowledge (omniscience) of the spiritual condition of His followers.

3. "Disciples" = followers. (See verse 60)

4. "Murmured" = to grumble in a low voice among themselves.

5. "At" = about; concerning.

6. "It" = Jesus doctrine (teaching).

7. "Said" = to speak.

8. "Them" = "you" = His followers (disciples) with Him in the synagogue in Capernaum.

9. "Doth" = does.

10. "This" = this speech; this doctrine.

11. "Offend" = to cause to stumble; to be caught in a trap unawares; to hurt their feelings (Pro. 18:19); saved people do not get offended if they are right with the Lord. (Psa. 119:165)

12. In our culture we may not miss bread at our meal but in Jesus' day, bread was the important food. Sometimes it was the only food eaten at a meal. Therefore, when Jesus claimed to be their bread, He meant they could not live without Him.

V. 62

1. "*What* and if ye shall see" = "*what*" is in italics, thus not in the original Greek; could be translated "if you then see" = this is a third class conditional sentence which reveals the condition undetermined, but with the prospect of determination; Jesus does not say that those who were then present would see Him ascend, but He implies that He would ascend.

2. "See" = to be a spectator; to perceive with the physical eyes.

3. "Son of man" = Jesus the Son of God manifest in human flesh, identifying Himself in the incarnation (God robed in flesh) with mankind; a term by which Jesus often describes Himself; it shows His humility, His love for man, and His willingness to be esteemed as a man. (Phil. 2:6-7)

4. "Ascend up" = to go up to Heaven.

5. "He" = the Son of man; Jesus, the Son of God.

6. "Before" = prior.

7. "Where he was before" = a clear statement of Christ's pre-existence in His own words.

8. The majority of Jesus' followers had taken offense because He had said He came down from Heaven. But instead of explaining that away, He proceeds to state another doctrine (that He would ascend to Heaven) which probably would offend them even more. Eleven of these followers (the saved apostles) were present at His ascension. (Acts 1:9-11)

V. 63

1. "The spirit" = the Holy Spirit.

2. "That" = who; the Holy Spirit is a person not a force (that).

3. "Quickeneth" = to cause to live; to make alive.

4. "The flesh" = used as meaning corrupt, defiled, and sinful.

5. "Profiteth" = to be useful or advantageous; negated by "nothing" = not one good thing.

6. "The words that I speak" = that which has been uttered by the voice of the Lord Jesus.

7. "You" = refers to His followers in context but apply to anyone He speaks to.

8. "*They*" = in italics, thus supplied by the translators because it is implied; refers to the words Jesus speaks.

9. Second "spirit" = spiritual, like the Spirit--holy and pure.

10. "Life" = refers to eternal life (being saved) because the Holy Spirit uses the words Jesus speaks to quicken (make alive) the spiritually dead.

11. One may read words in the Bible and hear the preacher preach the words of our Lord Jesus but unless He quickens (speaks) those words to us personally, saving faith

will not be produced (Rom. 10:17; "word" = utterance of God--that He quickens [speaks] to you) and if one does not have saving faith he will not be saved. Thank the Lord for His written Word and for His faithful preachers but we need to hear from the Lord Jesus personally.

V. 64

1. "But" = shows contrast between those who believe the words Jesus spoke and those who did not.
2. "Some of you" = "who they were" = refers to the majority of His followers (disciples) who were with Him in the synagogue while He taught them and He knew who they were.
3. "Believe" = "believed" = to think to be true; to place confidence in; to be persuaded of; negated by "not."
4. "For" = gives the reason why Jesus had just made the previous statement; John states why Jesus said this.
5. "Jesus" = "him" = the Son of God.
6. "Knew" = to have absolute positive knowledge of the facts; indicates His divine knowledge (omniscience); He knew the secret principles and motives of the men following Him, and even the one that would betray Him.
7. "From the beginning" = pick any beginning you want and the Lord Jesus already knew all about these Jews and us as well.
8. "Who should betray him" = refers to Judas Iscariot whom John later referred to by name in verse 71.
9. "Betray" = to hand over into the hands of another; this Judas did for 30 pieces of silver. (Mat. 26:14-16)

V. 65

1. "He" = "I" = "me" = "my" = Jesus the Son of God.
2. "Said" = to speak; to point out with words.
3. "Therefore" = in view of what Jesus had just stated concerning some that believe not (verse 64); then He repeats verses 44 and 37 in part.
4. "You" = the remnant of the 5000 who were fed with five loaves and two fishes and sought after Jesus and found Him in the synagogue in Capernaum where this discourse occurred.

5. "No man" = no one; none; refers to women as well as men.
6. "Can" = to be able; to be capable; indicates no one is able to come to the Lord within his own power and ability.
7. "Come" = to pursue a course of action.
8. "Unto" = toward.
9. "Except" = unless; Jesus is about to give the only exception whereby man may come and be saved; this is a third class conditional phrase in the Greek, which means the condition is undetermined but with the prospect of determination.
10. "Were given" = to give to someone as his own; the tense is perfect which indicates a past completed action with existing results; this means what is given to an individual by the Father will remain in his possession.
11. "Him" = whosoever.
12. "My Father" = refers to God as the Father of Jesus meaning He was made to share in the Father's own divine nature.

V. 66

1. "From that *time*" = "*time*" is not in the original but placed by the translators; means from this or out of this; refers to Jesus' teaching in the synagogue.
2. "Many" = a large part of His disciples; refers to the remnant of the 5000 fed with five loaves and two fishes, who followed Jesus to Capernaum.
3. "His" = "him" = Jesus, the Son of God.
4. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; the word itself does not include the idea of salvation in it; therefore, it can mean a lost or saved follower (one who trails along).
5. "Went back" = turned away from Jesus and left Him.
6. "Walked" = to regulate one's life; to conduct one's self.
7. "No more" = no longer; no further; these half-hearted seekers who were really after the loaves, fish, and political power turned away from the truth and never sought after it again; like those in the wilderness who ate the manna and died, these unbelievers died without eternal life.
8. Only the remnant (few) sought (verse 24) and now many (the majority) of them turn away from Jesus the Truth. This is a fulfillment of Luke 13:24, which is an answer to

one's question in Luke 13:23: "Are there few that be saved?" The real answer to that is that few of the few will be saved, for many turn back.

V. 67

1. "Then" = these things being so.
2. "Said" = spoke.
3. "Jesus" = the Son of God.
4. "The twelve" = designation of the 12 apostles.
5. "Will ye also go away?" = our Lord's question is a form that expects the negative answer--no.
6. "Will" = to desire; to wish; expresses a decision based primarily on one's feelings.
7. "Ye" = the twelve apostles; seems they were the only ones who stayed with Jesus.
8. "Go away" = depart.
9. "Also" = spoken with an emphasis on "ye" as compared to the disciples who withdrew from Jesus.
10. The Lord allowed those who wished to depart to do so, but His question reveals that His desire was that the twelve would stay with Him.

V. 68

1. "Then" = in view of Jesus' question of verse 67.
2. "Simon" = Peter's old name before he met Christ.
3. "Peter" = Simon's new name after he met Jesus; means a rock or stone; really it identifies him as a piece of the rock with the Rock being Christ upon whom the church is built, not upon Peter, who is just a piece of the Rock (Mat. 16:18); Peter was the one who usually spoke for the apostles.
4. "Answered" = to give an answer to a question asked. (V. 67)
5. "Him" = "thou" = Jesus, the Son of God.
6. "Lord" = supreme in authority; Master; Jesus the Christ.

7. "To whom shall we go?" = who is there but you? there is no other source of life; this implies his firm conviction that Jesus was the Messiah and that He alone was able to save. (Acts 4:12)

8. "We" = the twelve apostles.

9. "Thou hast" = you have; the tense is continuous meaning there will never be a time when Jesus will fail to have the words of eternal life.

10. "Words" = that which is or has been uttered by a living voice; this does not refer to the written Word; means one must hear personally from the Living Word--the Lord Jesus, if he is to have saving faith. (Rom. 10:17; verse 63)

11. "Eternal life" = everlasting life; ageless or endless life, beginning now and lasting forever; it is sharing in the life of God in Christ (I John 5:12); its source and origin is in the life of God Himself.

V. 69

1. "We" = the twelve apostles.

2. "Believe" = to trust; to commit; refers to saving faith; the tense is perfect which means a completed act in past time with existing results; means there was a point in their life where they believed unto salvation and they remain in that same condition.

3. "Are sure" = to know by experience; the tense is perfect which means at the same point they believed they experienced a know-so salvation, which is opposite of doubt and that knowledge remains secure at present (II Tim. 1:12); this speaks of much assurance (I Thess. 1:5) forever. (Isa. 32:17)

4. "Thou" = "Christ" = "the Son of the living God" = Jesus.

5. "Art" = are.

6. "That Christ" = "the Christ" = the English word for the Anointed One or the Messiah of the OT; also means the Holy One of God--one of the messianic titles of Jesus. (Luke 4:33-34)

7. "Living God" = refers to God as being the source of life.

V. 70

1. "Jesus" = "I" = the Holy One of God.

2. "Answered" = to begin to speak, but always where something has been said to which the remarks refer; Peter had just said, "we believe and are sure" which included Judas

and Jesus corrects that statement even though the apostles did not understand fully at that time what Jesus said.

3. "Them" = "you" = the 12 apostles.

4. "Have not I chosen" = worded in question form; means He chose 12 apostles.

5. "Chosen" = to pick or choose out for one's self; chosen in mercy and love so few (12) out of the multitude; refers to the Lord choosing these 12 to the office of an apostle.

6. "Devil" = slanderer; false accuser; Judas was not the devil but a slanderer and false accuser; word is used here in the sense of an enemy or one hostile to Him.

V. 71

1. John, the human instrument chosen to write this book, inserts this verse so that we may know who Jesus was speaking of in verse 70. At the time Jesus spoke verse 70, John did not understand what He said, but later John knew who Jesus was talking about in verse 70.

2. "He" = "him" = Jesus the Holy One of God.

3. "Spake" = to speak; to point out with words; refers to V. 70.

4. "Judas Iscariot" = one of the 12 chosen by Jesus; the betrayer; Iscariot distinguishes this Judas from others named Judas and it means "the man of Kerioth" which is in Judah; thus, Judas is the only non-Galilean apostle.

5. "Of Simon" = not Simon Peter; we do not know why Judas' father is mentioned unless it is to show that the action of the son is a reflection upon the father.

6. "He" = Judas.

7. "Should" = to be about; intended; to have in one's mind.

8. "Betray" = to hand over into the hands of another.

9. "Being one of the twelve" = refers to Judas as being chosen in the elite group of the 12 apostles.

CHAPTER 7:

IV. Period of Conflict. V. 7:1-12:50

1. Now begins the period of conflict. The Jews had seen Jesus' signs (miracles) which He had performed and they had heard His sermons.
2. The period of consideration was over and the conflict begins and intensifies until it reaches its climax on the cross.

1. Conflict over Moses. V. 7:1-8:11

V. 1

1. "After these things" = refers to the things that transpired in chapter 6; six months had passed; John 6:4 refers to the feast at hand which was believed to be the passover feast--April 14th--time was one year to the cross; now John 7:2 refers to the feast of the tabernacles which begin on October 15th--time was six months to the cross, thus six months of time had elapsed between chapter 6 and 7 of which John records nothing of the works of Jesus during this time. (John 20:30-31)
2. We want to divide this chapter into 3 sections: 1) before the feast, 2) in the midst of the feast, and 3) the last day of the feast. We'll explain more about the feast spoken of in this chapter when we encounter the verses where application must be made to understand.

1) Before the feast--we see doubt. V. 1-9

3. "Jesus" = the virgin born Son of God.
4. "Walked" = to regulate one's life; to conduct one's self; refers to the majority of His ministry during this time was in Galilee where He taught and ministered.
5. "Galilee" = the name of a region of northern Palestine, bordered on the north by Syria, on the west by Sidon and Tyre, on the south by Samaria, and on the east by the Jordan.
6. "For" = "because" = gives the reason why Jesus ministered primarily in Galilee.
7. "He" = "him" = Jesus.
8. "Would" = to desire; to wish; negated by "not;" these words picture the attitude of refusal to work in Judea after the events in chapter 5 (verses 1-16) in Jerusalem where the Jews wanted to kill Jesus for healing the impotent man; that had occurred about one and a half years before John 7:1.
9. "Walk" = same word as walked in this verse: the tense is continuous which means Jesus did not have continuous presence in Judea; this does not mean that He did not go there at all for all males were required by law to attend three feasts a year in Jerusalem

(Deut. 16:16); Jesus had to keep the law to qualify as our sin bearer; therefore, He had to have been in Jerusalem to attend the feast at least four times between chapter 5 and chapter 7--Pentecost (feast of weeks), tabernacles, Passover (feast of unleavened bread), and Pentecost.

10. "Jewry" = Judea, which includes the city of Jerusalem where the temple was and where all males were required to go three times a year.

11. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ; here it does not refer to all the Jews but to the Pharisees and Sadducees or the religious leaders of Jesus' day.

12. "Sought" = to aim at; strive after; to seek in order to find; the tense gives a graphic picture of the progressive attitude and the increased and untiring effort to kill Jesus; this attitude had been progressing for at least a year and a half where we find it started in John 5:18.

13. "Kill" = refers to physical death; the tense means to kill Him off and be done with Him.

14. Jesus remained in Galilee, not because He was afraid but because His time had not yet come. (verse 6, 30) "Time" = "hour" = a fixed time--set and proper.

V. 2

1. "Now" = moreover; this verse was inserted to give us the setting of this chapter--the feast of tabernacles.

2. "Jews" = see notes on verse 1.

3. "Feast of tabernacles" = 7th feast of the year--Oct. 15 (Lev. 23:33-41); also called the feast of ingathering (Exo. 23:14-17); this was a joyous feast with happy celebration:

A. They celebrated the completion of harvest but it went much deeper than that.

B. God wanted them to celebrate the fact that He provided shelter for the Israelites in the wilderness. (Lev. 23:42-43) "Booths" = also translated "tents" and "tabernacles."

C. Also it was prophetic because it represents the Lord's shelter in the Kingdom Age. (Zech. 14:16)

D. It was a great celebration and memorial. The city of palaces broke out in booths of trees and leaves in every possible space, on walls and housetops, in courtyards and even on carts and on the backs of camels. They looked back in remembrance and they looked forward to a great day coming, for Israel when they would be regathered and once again have a King--Christ the Messiah.

E. This parallels the Lord's supper in some ways.

4. "At hand" = near; not many days until the feast was to be observed.

V. 3

1. "His" = "him" = "thy" = "thou" = refers to Jesus.

2. "Brethren" = from the same womb; refers to Jesus' half-brothers; children of Joseph and Mary; the Bible does not teach the perpetual virginity of Mary as some teach today:

A. Luke 2:7 = firstborn indicates she had other children.

B. Mat. 13:55-56 = four names given and sisters (plural) are mentioned.

C. Psa. 69:8-9 = Messianic prophecy--plainly stating the Messiah's mother would have other children and they would not believe He was the Messiah; in other words His brethren doubted Jesus was the Messiah.

3. "Therefore" = in view of the facts at hand--refers to the fact that the feast of tabernacles was at hand.

4. "Said" = spoke; this is rudeness and improper intrusion on their part.

5. "Depart hence" = to pass to another place; leave here and "go" into Judea.

6. "Judaea" = Judea; the region round about Jerusalem.

7. "That" = gives the reason His half-brothers wanted Jesus to go into Judaea--at least the reason they stated but they may have desired the Jews to kill Him in Judea, for no doubt they were jealous of Him and did not believe He was the Messiah. (verse 5)

8. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; the word in itself does not include the idea of salvation; therefore, it can mean a lost or saved follower (one who trails along); refers to His disciples in Judea.

9. "Also" = indeed; word indicates that some had seen the works in Galilee, even His half-brothers.

10. "See" = to perceive with the eyes; to view attentively and consider.

11. "Works" = deeds done; refers to the miracles He had performed which John had not recorded.

12. "Doest" = to produce; perform; the tense is continuous action; this statement is a first class conditional sentence in the Greek which means the condition determined as

fulfilled; this means His half-brothers knew about these miracles Jesus had performed and yet they still did not believe He was the Messiah.

V. 4

1. "*There is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly" = these half-brothers were thinking like natural men think--it is a common thing among men to seek popularity; that is what they would have done.
2. "Secret" = to hide or conceal something; Jesus did not make a big show of His miracles as natural man has a tendency to do.
3. "Openly" = in public.
4. "Seeketh" = to crave.
5. "If" = this displayed the half-brothers' doubt concerning Jesus' miracles as to really being true or just a hoax.
6. "Thou" = "thyself" = Jesus.
7. "Do" = produce; perform.
8. "This thing" = the works or miracles which they had just mentioned.
9. "Shew" = to make manifest; to make visible; expose to view.
10. "World" = the inhabitants of the earth; refers to the public at large who would be at the feast in Jerusalem.
11. The half-brothers' advice was wise concerning a public teacher who must allow inspection of his deeds but their motive was evil as John brings out in the next verse.

V. 5

1. "For" = gives the reason they said what they did.
2. "His" = "him" = Jesus.
3. "Brethren" = from the same womb; half-brothers who were the sons of Joseph and Mary.
4. "Believe" = to be persuaded of; place confidence in; negated by "neither" which is equal to "not."

5. "In" = on; means to come to a point, place, and time with a purpose; these half-brothers had not as yet come to the point where they believed Jesus was their Messiah but 40 days after His death on the cross we find them listed in the group of the 120 in the upper room in Acts 1:13-14; later two of them wrote the epistles of James and Jude; but at this point of time they did not believe Jesus was the Messiah and they doubted His works as being from God.

V. 6

1. "Then" = therefore; in view of the fact stated in verse 5.
2. "Jesus" = the virgin born Son of God.
3. "Said" = to point out with words.
4. "Them" = "your" = Jesus' half-brothers.
5. "My" = Jesus.
6. "My time" = the proper time for Jesus' going up to the feast; refers to the predetermined hour.
7. "Come" = to be at hand; arrived; negated by "not yet."
8. "But" = shows contrast between "my time" and "your time."
9. "Your time is alway ready" = it makes no difference to you when you go up.
10. "Alway" = at all times.
11. "Ready" = seasonable.

V. 7

1. "The world" = "it" = refers to the whole mass of men alienated from God, therefore hostile to the cause of Christ.
2. "Cannot" = not able; not capable.
3. "Hate" = "hateth" = pursue with hatred; detest; the tense is continuous; the world will hate us also when we stand for what is right and do what is right. (John 15:18-19)
4. "But" = shows contrast between the world's reaction to Jesus' half-brothers and to Himself.
5. "Me" = "I" = Jesus, the Son of God.

6. "Because" = gives the reason why the world hates Jesus.
7. "Testify of it" = bear witness against it; this was the main cause of the opposition which was made toward Jesus; He testified that the works thereof are evil.
8. "Works" = deeds done.
9. "Thereof" = refers to the world--mankind.
10. "Evil" = of a bad nature or condition; wicked; corrupt; specifies an active form of evil.

V. 8

1. "Go up" = ascend; Jerusalem where the feast was observed was the highest elevation in all Israel; therefore, men had to go up to get there.
2. "Ye" = Jesus' half-brothers to whom He was talking.
3. "This feast" = the feast of tabernacles.
4. "I" = "my" = Jesus, the Son of God.
5. "Not yet" = Jesus did not say He was not going up to the feast but not now--not yet.
6. "For" = gives the reason Jesus was not going up at this specific time.
7. "Not yet full come" = not yet fulfilled; it is not time for me to go to the feast as you want me too; Jesus did not change His mind about going to this feast (verse 10 says He went up to the feast) but He simply refused to fall in with His half-brothers' sneering proposal for a grand Messianic procession with the caravan on the way to the feast; He will do that on the journey to the last passover--when His time is full come.

V. 9

1. "He" = Jesus, the Son of God.
2. "Had said" = having spoken.
3. "These words" = refers to verse 6-8.
4. "Them" = Jesus' half-brothers.
5. "Abode" = to remain; the Greek construction indicates this covers a period of some days--few days; "*still*" is in italics, thus not in the original but placed by the translators because it is implied.

6. "Galilee" = the name of a region of northern Palestine, bordered on the north by Syria, on the west by Sidon and Tyre, on the south by Samaria, and on the east by the Jordan.

2) In the midst of the feast--we see debate. (V. 10-36)

a. His Character. V. 10-13

V. 10

1. "His brethren" = Jesus' half-brothers, to whom He had been speaking.
2. "Were gone up" = ascended to Jerusalem which is at a higher elevation.
3. "Then" = at that time--after His brethren had gone up, when the time was right.
4. "Went up" = to ascend; to go up.
5. "He" = Jesus, the Son of God.
6. "Also" = as well as His half-brothers.
7. "The feast" = the feast of tabernacles.
8. "Openly" = publicly; by way of manifestation; the word has to do with being openly seen and made evident to public view; negated by "not."
9. "But as it were in secret" = not with the usual caravan of pilgrims.
10. "Secret" = hidden; concealed; the secrecy refers solely to the journey to Jerusalem not His public teaching after His arrival.

V. 11

1. "Then" = these things being so.
2. "Jews" = belonging to the Jewish nation; refers to the temple authorities, not to the people who came to the feast.
3. "Sought" = to aim at; strive after; to seek in order to find; the tense gives a graphic picture of the progressive attitude and the increased and untiring effort to kill Jesus; this attitude had been progressing for a least a year and a half where we find it started in John 5:18 one and one half years before.
4. "Him" = "he" = Jesus, the Son of God.

5. "The feast" = the feast of tabernacles.
6. "Said" = to point out with words; they really ask a question.
7. "Where is he?" = they knew He would be there because law required Him to attend (Deut. 16:16); but His moving in secrecy caused Him to be hidden from their view.
8. Note: The Lord Jesus must chose to reveal Himself to you for you to be able to find Him.

V. 12

1. "Murmuring" = grumbled in a low voice amongst themselves; a secret debate not openly declared; described as "much" which means a lot of.
2. "Among" = between.
3. "The people" = a multitude of people who have flocked together in the same place; refers to all the crowd present; the fear of the Jewish leaders caused them not to speak openly but only among themselves.
4. "Concerning" = about; on account of; because of.
5. "Him" = "he" = Jesus the Son of God.
6. "For" = gives the reason for the murmuring.
7. "Some" = part of the crowd.
8. "Said" = spoke words.
9. "Good" = upright; honorable; pure in motive; Christ's character was so spotless that when they did arrest Him they had to bring in false witnesses to speak against Him.
 - A. Pilate said, "I find no fault in this man." (Luke 23:4)
 - B. Judas said, "I have betrayed the innocent blood." (Mat. 27:4)
 - C. Roman soldiers (more than one) said, "Truly this was the Son of God." (Mat. 27:54)
 - D. They all pronounced Him faultless yet in midst of the feast these religious Jewish leaders and the multitude debated His character.
10. "Others" = another part of the crowd.
11. "Nay" = not so; referring to what the other part of the crowd had said.

12. "But" = shows contrast referring to what they thought about Jesus.
13. "Deceiveth" = to lead astray; means to cause them the wonder from their correct path; refers to drawing them away by pretending to be the Messiah.
14. "The people" = refers to those who followed Jesus.

V. 13

1. "Howbeit" = nevertheless; however.
2. "No man" = no one.
3. "Spake" = to speak; the word pictures the whispering or secret talk.
4. "Openly" = without concealment; frankly; unreservedness in speech.
5. "Of" = concerning.
6. "Him" = Jesus the Messiah.
7. "For" = gives reason the crowd did not speak openly concerning Jesus.
8. "Fear" = to be afraid of.
9. "The Jews" = the temple authorities; the religious leaders.
10. The people did not desire to involve themselves or Jesus.

b. His doctrine. V. 14-18

V. 14

1. "Now" = the Jews had asked concerning Jesus, "Where is he?" now He shows up in their midst.
2. "About the midst" = approximately in the middle; to be about midway; they couldn't find Him for three or four days.
3. "The feast" = the feast of tabernacles.
4. "Jesus" = the virgin born Son of God; the Christ--Messiah.
5. "Went up" = ascended; the temple was erected on a mountain; thus, Jesus had to go to a higher elevation geographically when going to the temple.

6. "Taught" = to impart instruction; to explain or expound a thing; to teach one something; to impart doctrine.

V. 15

1. "The Jews" = the religious leaders; the temple authorities.

2. "Marvelled" = to be amazed at; to wonder about; speaks of a continuing condition of surprise and wonder.

3. "Saying" = to point out with words.

4. "How" = in what way.

5. "Knoweth" = to have an absolute positive knowledge of the facts.

6. "This man" = this one.

7. "Letters" = the sacred writings of the OT.

8. "Having learned" = to understand; refers to being instructed in the Jews' schools of the day; negated by "never" = "not."

9. Jesus had not attended any of the Jewish theological schools. He was not a rabbi in the technical sense, only a carpenter, and yet He surpassed the professional rabbis in the use of their own methods of debate. Public teaching was done by those who were recognized as rabbis. The teacher usually quoted the elders on topics but did not state his own opinion. But Jesus never quoted men as authorities to back His statements. He presented Scriptures and gave their interpretation which often clashed with the doctrines of the religious leaders.

V. 16

1. "Jesus" = "my" = "me" = "mine" = the virgin born Son of God.

2. "Answered" = to give an answer to a question proposed in verse 15.

3. "Them" = the temple authorities, in context.

4. "Said" = to speak; Jesus told them where His learning--understanding came from.

5. "Doctrine" = teaching; refers to what Jesus taught.

6. "Is not mine" = not mine (Jesus) in origin; Jesus denies that He is self-taught even though He is not a graduate of the Jews' schools.

7. "But" = shows contrast concerning origin.
8. "His" = refers to God the Father of the Lord Jesus.
9. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.
10. This is a bold claim (yet the truth) made by Jesus that His teaching is superior in character and source to that of the rabbis. Jesus was taught by His Father personally, yet He was equal with the Father because He was God.

V. 17

1. "If" = this introduces a third class conditional sentence in the Greek which reveals the condition undetermined, but with the prospect of determination.
2. "Any man" = anyone; whosoever.
3. First "will" = to have a mind to; desire; means to be willing; this takes the power of God to enable one to be willing. (Psa. 110:3)
4. "Do" = to practice; the tense is continuous; this refers to a readiness to yield our intellect, our feelings, and all that we have entirely to Him, to be governed according to His pleasure.
5. "His" = God the Father.
6. Second "will" = what one wishes or has determined shall be done; refers to God's choice for our lives.
7. "He" = any man.
8. "Shall know" = to know by experience; refers to experimental knowledge from willingness to do God's will.
9. "Doctrine" = teachings; that which is taught.
10. "Whether" = which of two.
11. "It" = the doctrine.
12. "Be of God" = from God; refers to the origin of Jesus' teaching as being divine.
13. "I" = "myself" = Jesus.
14. "Speak" = to use words in order to declare one's mind and disclose one's thoughts.
15. "Of myself" = from myself instead of God.

16. A willingness to obey is the secret of learning God's truth. Obedience to one's knowledge of God, in time, brings about more knowledge. This is equivalent to stepping (obeying) in what light you have and the Lord will give you more light. Man is granted enough sight to walk a step at a time. If the step is not taken, the light becomes darkness through disobedience. Continue and you shall know the truth. (John 8:31-32)

V. 18

1. First "he" = first "his" = refers to anyone who does this.
2. "Speaketh" = to use words in order to declare one's mind and disclose one's thoughts; refers to speaking by his own authority, without being sent by God, as mere human teachers do.
3. "Of himself" = from himself; this kind of teacher is self taught, pushes his own ideas, and presses his own claims for position and glory.
4. "Seeketh his own glory" = desires reputation and applause of men; refers to a man "blowing his own horn."
5. "But" = shows contrast between mere human teachers and Jesus.
6. Second "he" = second and third "him" = "the same" = refers to Jesus.
7. Second "his" = refers to God the Father.
8. "Seeketh his glory that sent him" = refers to Jesus desiring all glory to be given unto God the Father who sent Him.
9. "Glory" = honor; praise; majesty.
10. "The same" = this one.
11. "True" = refers to speaking the truth.
12. "No unrighteousness is in him" = means no falsehood and no deception is in one who seeks to glorify the Father; that one is not an imposter; this is referring to Jesus in context.
13. It is true that there was no unrighteousness (sin) in Jesus but that is not what is taught here. Jesus was not an imposter, and the evidence of this was that He sought not His own glory. This ought to have caused the Jews to have known that He was sent by God the Father.

c. His works. V. 19-24

V. 19

1. "Moses" = the human instrument through whom the Lord gave the law to the children of Israel in Mount Sinai.
2. "Give" = refers to Moses imparting the specifics of the law to the children of Israel; this he did twice, once to those he delivered from Egypt and another time to their descendants 40 years later--Deuteronomy which means second law.
3. "You" = "ye" = the Jewish authorities who were debating with Jesus.
4. "The law" = refers to the 10 commandments in context.
5. "And yet" = but; shows contrast between their thinking and their actions; they marvelled at Christ's ignorance (in their thinking) and boasted of their own knowledge of the law of Moses, and yet they violated that law by not practicing it.
6. "None" = no one; not one.
7. "Keepeth" = practice; the tense is continuous.
8. "Go about" = seek; desire; crave.
9. "Kill" = refers to physical death; the tense means to kill Him off and be done with Him.
10. "Me" = Jesus.
11. "Why go ye about to kill me?" = this is a sudden and startling question as an illustration of their failure to do the law of Moses; they were plotting the murder of an innocent man, thus breaking the sixth commandment: Thou shalt not kill." (Exo. 20:13)

V. 20

1. "The people" = the crowd; the multitude; even though the debate was mainly between the temple authorities and Jesus, the multitude of the Jews were listening in.
2. "Answered" = to give an answer to a question proposed in verse 19.
3. "Said" = to speak.
4. "Thou" = "thee" = Jesus, the Son of God.
5. "Hast" = have; possess; the tense is continuous.
6. "A devil" = a demon; the fallen angels who are subject to the devil's orders; refers to Jesus being deranged or mad according to their thinking; this is the same charge made

years before by the Pharisees in Jerusalem in explanation of the difference between John the Baptist and Jesus. (Mat. 11:18-19)

7. "Goeth about" = to seek; desire; crave.

8. "Who goeth about to kill thee?" = this was a self-incriminating question; it may have been a half-truth, because many of the multitude may not have actively planned Jesus' death, but the Jewish leaders had.

V. 21

1. "Jesus" = "I" = the virgin born Son of God.

2. "Answered" = to give an answer to the questioned proposed in verse 20.

3. "Said" = to speak.

4. "Them" = "ye" = the multitude who had just spoken up.

5. "Have done one work" = have performed one miracle, referring to the one miracle in question--the healing of the impotent man in John 5 on the Sabbath day.

6. "All" = each and every one individually.

7. "Marvel" = to wonder at; to be amazed; the reason for such wonder was that Jesus would dare to do what they believed to be a violation of the Sabbath.

V. 22

1. "Moses" = the human instrument through whom the Lord gave the law to the children of Israel in Mount Sinai.

2. "Therefore" = in view of the facts at hand; refers to the discussion at hand--that of healing the impotent man in John 5 on the Sabbath.

3. "Gave" = to give to someone something to be religiously observed; Moses found circumcision already in existence (this is the reason John inserts this parenthesis to explain that circumcision is older in origin than Moses; "not because it is of Moses, but of the fathers" = refers its origin to Moses forefathers--namely, Abraham, where it had its beginning in Gen. 17) and incorporated it in the law.

4. "You" = "ye" = the Jews.

5. "Circumcision" = cutting off the foreskin; appointed as the mark or indication that Abraham and those designated were the persons included in God's promise. (Gen. 17:9-

14); this was a physical mark signifying a separation from the world, and it was a sign of ceremonial cleanliness.

6. "Sabbath day" = the seventh day (Saturday) of each week on which the Israelites were required to abstain from all work (Exo. 20:8-10); a day of rest; the law forbid carrying burdens on the Sabbath (Jer. 17:21); but the Jews by their tradition extended the obligation of the Sabbath beyond what was intended by God.

7. "Circumcise" = the act of cutting off the foreskin.

8. "Man" = male.

V. 23

1. "If a man on the sabbath day receive circumcision" = this was practiced because the law stated that all male children should be circumcised on the eighth day (Lev. 12:1-3); this practice showed that the ritual was considered more important than the Sabbath--revealed that the seal of the covenant was greater than the Sabbath law.

2. "Law of Moses" = refers to the commands God gave the children of Israel through His human instrument, Moses.

3. "Ye" = the temple authorities.

4. "Angry" = to be mad; enraged; this word is a vivid picture of the bitterness these Jews had against Jesus for healing a man on the Sabbath while they circumcise on the Sabbath.

5. "Me" = "I" = Jesus the Son of God.

6. "Because" = reveals the reason they were angry at Jesus.

7. "Have made a man every whit whole" = literally means "I have restored the whole man to health;" refers to the Lord Jesus healing the impotent man in John 5 on the Sabbath day.

8. The Lord compared and contrasted the ceremonial law with the higher moral law. The Sabbath law had value, but the moral law was more important. Our Lord by healing this man on the Sabbath showed the Jews (even though they became upset and angry) what the law of God really permitted on that day--that works of necessity and mercy were lawful.

V. 24

1. "Judge" = to determine; to pronounce an opinion concerning right and wrong; negated by "not."

2. "According to appearance" = refers to what one sees or how things seem to appear.
3. "But" = shows contrast between judging according to appearance and righteous judgment.
4. "Righteous" = just; correct.
5. "Judgment" = an opinion or decision given concerning anything.
6. In essence Jesus is saying, "In appearance, to circumcise a child on the Sabbath might be a violation of the law; yet you do it, and it is right. So, to appearance, it might seem to be a violation of the Sabbath to heal a man, yet it is right to do works of necessity and mercy."

d. His Origin. V. 25-31

V. 25

1. "Then" = therefore; in view of the facts just debated.
2. "Said" = to point out with words.
3. "Some of them of Jerusalem" = refers to the residents of the city of Jerusalem, not the multitude of the Jews who came to the feast; they had over heard the debate between Jesus and the temple authorities.
4. "Jerusalem" = the city where the Lord chose to put His name and where the temple was built. (I Kings 11:36)
5. "Is not this he?" = they were referring to Jesus, the one the temple authorities sought to kill, they expected an affirmative answer; they were not as familiar with the appearance of Jesus as the Galilean multitude.
6. "He" = "whom" = Jesus the Son of God.
7. "They" = refers to the temple authorities.
8. "Seek" = to aim at; strive after; to seek in order to find; the tense is continuous action.
9. "To kill" = refers to physical death; the tense means to kill Him off and be done with Him; the people of the city of Jerusalem knew of the temple authorities' plot to kill Jesus for one and one-half years. (John 5:18)

V. 26

1. "But" = shows contrast; they sought to kill Him and now here He is in their midst and they are not carrying out their plot.
2. "Lo" = behold; see.
3. "He" = "him" = Jesus the Son of God.
4. "Speaketh" = to use words in order to declare one's mind and disclose one's thoughts.
5. "Boldly" = freedom in speech; unreservedness in speech.
6. "They" = "the rulers" = the temple authorities; the members of the Sanhedrin or great council of the nation who had charge of religious affairs.
7. "Say" = to speak.
8. "Nothing" = not one thing; refers to their failure to speak anything to Him to try to carry out their plot to kill Him.
9. "Do the rulers know indeed that this is the very Christ?" = they were really asking, "Have the rulers truly acknowledged that this is the Christ?" a negative answer was expected; this is ridicule and sarcasm of the rulers in the form of a question.
10. "Know" = to know by experience; to come to know and understand.
11. "Indeed" = "very" = truly; most certainly; of a truth.
12. "Christ" = the Messiah of Jewish hope.

V. 27

1. "Howbeit" = but; shows contrast between what they said and what they really believed.
2. "We" = the townsmen of the city of Jerusalem who were speaking; they answered their own question.
3. "Know" = to have absolute positive knowledge of the facts; or so they thought they did!
4. "This man" = first "he" = Jesus the Son of God.
5. "Whence" = from where; they knew who Jesus' family was and where they were from; refers to origin.
6. "But" = shows contrast.

7. "When Christ cometh" = the time He was to come on the scene they knew not; the Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah (traditional history records this).

8. "Christ" = the Messiah of Jewish hope.

9. "No man" = no one.

10. "Knoweth" = to know by experience; refers to His origin.

11. The rulers knew the birthplace to be Bethlehem. (verse 42)

V. 28

1. "Then" = these things being so; consequently.

2. "Cried" = to speak with a loud voice.

3. "Jesus" = first "he" = "me" = "I" = "myself."

4. "Temple" = a sacred place; refers to somewhere in the outer part of the temple where the multitude could attend.

5. "Taught" = to impart instruction; to explain or expound a thing; to teach one something; to impart doctrine.

6. "Saying" = to point out with words; the tense is continuous.

7. "Ye" = refers to all who were present when Jesus spoke these words--the rulers, the townsmen, and the multitude.

8. "Both" = indeed; applies to each "know."

9. "Know" = to have an absolute positive knowledge of the facts.

10. "Whence" = from where.

11. "Ye know whence I am" = you have sufficient evidence of my divine mission, and that I am the Messiah.

12. "Come" = to come from one place to another; negated by "not."

13. "Of myself" = it was not Jesus doing the sending "but" (shows contrast) "he" (God the Father) "that" (who; the Father is a person not a thing) sent me.

14. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him; Jesus did not send Himself.

15. "True" = real; genuine; worthy to be believed.

16. "Whom" = God the Father.

17. "Ye know not" = Jesus states plainly that these Jews He was talking to did not know God, which means they had no relationship with Him; they were not saved.

V. 29

1. "But" = shows contrast between Jesus' knowledge and the ignorance of these people.

2. "I" = "me" = Jesus the Son of God.

3. "Know" = to have absolute positive knowledge of the facts; means to have a relationship with the Father.

4. "Him" = "he" = God the Father.

5. "For" = because; gives reason He knows the Father.

6. "From" = refers to origin.

7. "Hath sent" = dispatched; commissioned; to appoint to go to a place with a purpose; refers to God the Father, who in the plan of redemption, is represented as sending His Son to save men. (John 3:17)

V. 30

1. "Then" = consequently; these things being so; they knew Jesus was claiming to be the Messiah.

2. "They" = the temple authorities.

3. "Sought" = desired to; tried to.

4. "Take" = to lay hold of in order to imprison Him; the temple authorities (the Sanhedrin) had the authority from Rome to do so.

5. "Him" = "his" = Jesus the Messiah.

6. "But" = shows the contrast.

7. "No man" = no one; not one person.

8. "Laid hands on him" = refers to seizing one to lead him off as a prisoner; to apprehend.

9. "Because" = gives the reason they could not apprehend Him.

10. "His hour was not yet come" = John is writing this about 60 years later; therefore, he tells why they were not able to apprehend Jesus--it was not time; refers to God the Father's predetermined time for Jesus to die on the cross; nothing could happen to Him until it was time--God's time; John 13:1 states His time had come--but now six months before, His time was not yet come.

V. 31

1. "Many" = a large part.

2. "The people" = the multitude who came to Jerusalem for the observance of the feast of tabernacles.

3. "Believed on him" = this is only intellectual belief that Jesus was a great miracle worker; notice they did not take Him as Lord and Saviour; they did not even believe He was the Christ as this verse bring out; they believed like John 2:23-24 but Jesus did not commit to (believe) them.

4. "Him" = "he" = Jesus, the Son of God.

5. "Said" = spoke up.

6. "When" = at some point in time in the future.

7. "Christ" = "the Christ" = the English word for the Anointed One or the Messiah of the OT; the Messiah of Jewish hope.

8. "Cometh" = to come from one place to another.

9. "Will do" = produce; perform; refers to the miracles; the tense is future.

10. "More" = greater in quantity.

11. "Miracles" = signs; an exertion of divine power by which God authenticates those sent by Him.

12. "Than these which this *man* hath done" = the Greek construction sums up all the miracles Jesus had performed since the beginning of His ministry; all the people, no doubt, had not seen all the miracles when they were produced but the word had traveled and they had heard about a large part of them, if not all of them.

e. His warning. V. 32-36

V. 32

1. "The Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they were hostile toward Jesus, therefore very bitter enemies.
2. "Heard" = to consider what had been told them; they had heard the whispered talk about Jesus before He arrived (verse 12) and still more now.
3. "The people" = a multitude of people who had flocked together in the same place.
4. "Murmured" = grumbled in a low voice among themselves; a secret debate not openly declared because of their fear of the Jewish leaders.
5. "Such things" = these things; refers to the miracles Jesus had performed.
6. "Concerning" = about; on account of; because of.
7. "Him" = Jesus, the virgin born Son of God.
8. "Chief priest" = the priests who were over the groups of priests who officiated at the temple; they were Sadducees; thus, the Pharisees take the initiative and enlist the Sadducees to help them silence Jesus by bringing Him before the Sanhedrin--which is made up of Pharisees and chief priest (Sadducees)
9. "Sent" = to order to go to a specific place for a specific purpose.
10. "Officers" = the temple police.
11. "Take" = to apprehend; to arrest Jesus and bring Him back.
12. The Sanhedrin (Jewish leaders) was responsible to the Romans to keep peace. A riot in the temple could endanger Jewish authority granted by the Roman government. This may have been their excuse to arrest Jesus but the real reason they wanted Jesus was because He had broken their tradition, and they could not handle that--they were too prideful.

V. 33

1. "Then" = these things being so. (verse 31)
2. "Said" = to speak; Jesus gave them a warning.
3. "Jesus" = "I" = "me" = the virgin born Son of God.
4. "Them" = "you" = primarily the Jewish authorities--the Sanhedrin which consisted of both Pharisees and Sadducees.

5. "Yet a little while" = refers to the extent of time--the time being about six months when Jesus would die on the cross.
6. Second "*then*" = six months; not in the original writing but implied.
7. "Go" = to go away; to withdraw personally; where is He going? "unto Him that sent me"
8. "Him" = refers to God the Father of the Lord Jesus Christ.
9. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

V. 34

1. "Ye" = the Jewish authorities to whom Jesus was mainly speaking.
2. "Shall seek" = desire; search for; to crave; the tense is future.
3. "Me" = "I" = Jesus who was the Messiah; the Jews were in constant search for the Messiah and He stood before them; He had told them who He was and the miracles He performed proved He was the Messiah sent from God but the Jews had preconceived ideas about the Messiah and Jesus did not match their ideas of Him.
4. "Shall find" = to find a thing (in this case a person) sought after searching; the tense is future; negated by "not;" the Messiah would not come according to their expectations; now they were seeking to kill Jesus but there will come a time when they will seek deliverance, but it will be too late (Isa. 55:6); this refers to the nation itself--that after He had gone back to the Father, they would look in vain for the promised Messiah; they as a nation would then seek Him and not find Him; the nation has been looking for over 1900 years and making daily trips to the temple (the wailing wall) for over 50 years, yet they can't find Him.
5. "Where I am" = refers to Jesus being in heaven.
6. "Cannot come" = will not be able or capable of being in heaven; cannot be saved; this does not refer to their individual salvation (even though the majority of the Jews rejected Jesus and could not be saved; John 1:11) but to the deliverance of their nation.

V. 35

1. "Then" = these things being stated. (verse 34)
2. "The Jews" = refers mainly to the Jewish authorities to whom Jesus was primarily speaking.

3. "Among themselves" = this was not asked publicly but talked between each other.
4. "Whither" = where.
5. "Will" = to intend; think to; to be about to.
6. "Go" = to pursue a journey.
7. "He" = this man; this fellow; this word is used in a sense of contempt; refers to Jesus.
8. "We" = the Jews; the temple leaders.
9. "Shall not find" = not be able to find even after searching.
10. "Him" = Jesus the Messiah.
11. "The dispersed" = the word means a scattering; refers to the Jews who were scattered among the nations due to their captivity--the Northern 10 tribes under Assyrian captivity and the Southern two tribes under Babylonian captivity.
12. "The Gentiles" = all nations not Jews.
13. "Teach" = to impart instruction; to hold a discourse with others in order to instruct them.
14. The Jews' sarcasm seems to mean:
 - A. First: the Jews (themselves) had rejected Him.
 - B. Second: as a result He would turn to the Jews scattered among the nations, but they would also reject Him.
 - C. Third: as a last resort He would teach the Gentiles.
15. The Jews expected a negative answer to this ironical question (a mode of speech expressing a sense contrary to that which the speaker intends to convey). They could not believe that a Jew would stoop so low to go teach a Gentile dog (as they referred to Gentiles). They thought they were belittling Jesus but little did they realize that this was the very plan of God.

V. 36

1. "What *manner of* saying is this" = "what is this word" = refers to the statement Jesus made in verse 34, which they restate word for word.

2. They understood basically what Jesus was saying (even though they did not think it applied to Him), but it contained a dark, fearful mystery which caused them to be puzzled and uneasy.

3. Jesus did not answer their question (at least there is no recorded answer) instead He chose to turn off their minds about the place where He was going and deal with their own personal salvation.

3) The last day of the feast--we see division. V. 37-53

V. 37

1. From one to four days passed between verses 36 and 37 since verse 14 refers to the midst of the feast while verse 37 refers to the last day of this feast of tabernacles.

2. "In the last day, that great *day* of the feast" = the eighth day of the feast of tabernacles; Lev. 23:34-36 explains this feast to be seven days followed by an eighth day which was a great day because it was a day of solemn assembly (Neh. 8:18); denoted a closing festival as the conclusion of the series of yearly feast; it was the custom to have a ceremony (some say it occurred every day of the feast while others say it occurred only on the eighth day) of drawing water from the pool of Siloam; the origin of this custom is unknown but supposed it arose from an improper understanding of Isa. 12:3; it is certain that no such ceremony is commanded by Moses; the priest at the time of sacrifice would draw water in a golden pitcher from the pool of Siloam, carry it in procession to the temple, and poured out in view of the people as the singers chanted Isa. 12:3; this pictured the wonderful supply of water that God gave the Hebrews in the wilderness from a smitten Rock; imagine the division when Jesus stood and cried out (verses 37-38) as the water was being poured out.

3. "Jesus" = the Messiah; the Christ.

4. "Stood" = to stand in the presence of others.

5. "Cried" = to speak with a loud voice.

6. "Saying" = to speak; to point out with words.

7. "If" = in case; this is a third class conditional sentence which means the condition is undetermined but with the prospect of determination; if anyone will meet the condition (thirst and come) he can drink.

8. "Any man" = anyone, whether male or female.

9. "Thirst" = to suffer thirst; refers to spiritual thirst--to realize one's need of salvation and desire it greatly; this requires a work of God--completed Holy Ghost conviction. (Isa. 64:7)

10. "Let him come unto me" = instead of depending on this ceremony of drawing water let him come to me, the Messiah, and he shall find an ever-abundant supply for all the wants of his soul; this invitation is full and free to all.

11. "Drink" = to partake of; to receive spiritually that which refreshes, strengthens, and nourishes the soul unto life eternal.

12. Jesus' action called their attention from a ceremony that was not commanded and could not confer eternal life, to Himself, the life-giver.

V. 38

1. "He" = "his" = anyone who will meet the Lord's requirements.

2. "Believeth" = to trust; to commit; refers to saving faith; the tense is continuous which means to keep on believing--continue. (John 8:31-32)

3. "On" = means to come to a point, place, and time with a purpose, which can only be accomplished as a result of completed Holy Ghost conviction. (John 16:8-11)

4. "Me" = Jesus, the virgin born son of God.

5. "The scripture" = no precise passage can be quoted but this is the substance of what the Scriptures taught. (Isa. 58:11; John 5:39-40)

6. "Hath said" = spoken and recorded in past time.

7. "Out of his belly" = out of the innermost part of a man; refers to the soul and heart of a person.

8. "Shall flow" = shall extend blessings to others.

9. "Rivers" = floods; word used to express abundance, or a full supply; refers to those who are believers--saved--will extend on their fellow-man, large, and liberal, and constant blessings.

10. "Living water" = fountains; ever-flowing streams; refers to the Holy Spirit as verse 39 brings out.

11. Spiritually, water is used in the Bible as a symbol of two things:

A. When used as being still water, it is a symbol of the Word of God. (John 3:5; Eph. 5:26)

B. When used as flowing or moving water, it is a symbol of the Holy Spirit.

1. This verse being in parenthesis is placed here by John to explain what Jesus had just said in verse 38.
2. "This spake" = refers to living waters flowing forth of the believer's innermost being.
3. "He" = "him" = Jesus the Son of God.
4. "Of" = concerning.
5. "The Spirit" = the Holy Spirit; third person of the Godhead.
6. "Which" = who; the Holy Spirit is a person not a thing.
7. "They" = anyone; whosoever.
8. "Believe" = to commit; to trust; refers to saving faith; the tense is continuous which means if one ever believes, he will continue to believe.
9. "On" = means to come to a point, place, and time with a purpose, which can only be accomplished as a result of completed Holy Ghost conviction. (John 16:8-11)
10. "Should receive" = "were about to receive" = to take to one's self at some point in the future; refers to Pentecost when all believers were baptized with (in) the Holy Ghost. (Acts 1:5)
11. "Holy Ghost" = same as Holy Spirit; third person of the Godhead.
12. "The Holy Ghost was not yet *given*" = "*given*" is in italics thus not in the original writings; this means "the Holy Ghost was not yet" = the reference is not to the existence of the Spirit, but the dispensation of the Spirit; it was not that the Holy Spirit was inactive before that time, because the Spirit operated throughout the OT period; but the Holy Spirit had not yet been poured out upon all believers, but that occurred at Pentecost.
13. "Because" = gives the reason for the previous statement--"Jesus was not yet glorified."
14. "Jesus" = the virgin born Son of God.
15. "Not yet" = not as yet.
16. "Glorified" = refers to the resurrection of Jesus and His ascension back to heaven to the glory and honor that awaited Him there; that is why Jesus said in John 16:7 that it was profitable (expedient) for Him to go away; after that occurred the Holy Spirit could point to Jesus with an intense, blazing spotlight and declare with assurance that Jesus Christ is the Lord and glorify Him. (John 16:13-14)

V. 40

1. "Many" = some; refers to a large portion of the "people" = the multitude who came to Jerusalem for the observance of the feast of tabernacles.
2. "Therefore" = in view of the facts Jesus had just stated in verses 37-38.
3. "When they heard this saying" = "having heard the word" = to perceive the sense of what Jesus had just stated.
4. "Said" = spoke up.
5. "Of a truth" = truly.
6. "This is the Prophet" = some writers believe they were referring to the Prophet predicted by Moses in Deut. 18:15-18, but this could not be the case because the Prophet Moses predicted was the Messiah (the Christ) whom others claimed Jesus was in verse 41; therefore, the Prophet they were referring to was the one the Jews expected to precede the coming of the Messiah--either Elijah or Jeremiah. (Mat. 16:13-14; Mal. 4:5-6; John 1:21)

V. 41

1. "Others" = another part of the multitude but not as many as those who spoke up in verse 40.
2. "Said" = spoke up.
3. "This is the Christ" = referring to Jesus as being the Messiah.
4. "But" = shows another part of the multitude (some) spoke (said) with a question that is refuting what the "others" had said.
5. "Shall Christ come out of Galilee?" = the Greek construction implies "certainly not;" this group knew that Jesus grew up in Nazareth of Galilee but they were ignorant of the fact that He was of the tribe of Judah, a descendant of King David, and born in Bethlehem; if they had wanted to know the truth they would have investigated; Jesus said, "Search the scriptures." (John 5:39-40)

V. 42

1. Now they quote Scripture to prove their point. This should not surprise us, for even the devil quoted Scripture to Jesus during the temptation. (Mat. 4:6)
2. "Scripture" = OT; II Sam. 7:12-13; Micah 5:2; Luke 2:4-7.

3. "Christ" = the Messiah; the Anointed One.
4. "Cometh of the seed of David" = refers to the Christ, according to OT Scripture, would be a descendent of David.
5. "Out of the town of Bethlehem" = the place where the Messiah would be born according to Micah 5:2 and Mat. 2:4-6.
6. "Where David was" = David's hometown where Samuel anointed him king to take Saul's place. (I Sam. 16:1-4)

V. 43

1. "So there" = therefore; in view of the fact that there were three opinions out of the multitude stated as to who Jesus was.
2. "Was" = occurred.
3. "Division" = a clear split; the people were sharply divided.
4. "Among" = in; between.
5. "The people" = the multitude, the majority having come from all over the known world to attend this feast of tabernacles.
6. "Because of" = by reason of; on account of.
7. "Him" = Jesus, the Messiah; really the division came because the people could not agree as to who Jesus really was.

V. 44

1. "Some of them" = refers mainly to the Jewish authorities.
2. "Would have" = wanted; desired; to be resolved and determined.
3. "Taken" = to apprehend; capture; to lay hold of in order to imprison.
4. "Him" = Jesus the Son of God.
5. "But" = shows contrast; they desired to take Him but could not.
6. "No man" = no one, not even the officers sent to arrest Him.
7. "Laid hands on him" = refers to seizing one to lead Him off as a prisoner; to apprehend.

V. 45

1. "Then came" = to arrive back to report to the Sanhedrin who had sent them some three or four days before (in the midst of the feast; verse 32) to arrest Him.
2. "Officers" = the temple police; these may have been Romans or may have been Levites.
3. "The chief priests and Pharisees" = "they" = those who made up the Sanhedrin; they were the ones who sent the officers. (verse 32)
4. "Said" = spoke up.
5. "Them" = "ye" = the officers.
6. "Why have ye not brought him?" = this question reveals the indignation of the temple rulers thus this outburst; apparently they were sitting (convened in session) in expectation of immediately questioning Jesus ("him").

V. 46

1. "The officers" = temple police sent to arrest Jesus.
2. "Answered" = to give an answer to a question proposed.
3. "Never man spake like this man" = these officers were sent to arrest Jesus but instead His words arrested them; this is their reason for not arresting Jesus but the real reason is found in verse 30; it was not that they would not but they could not touch Him for His hour had not yet come; they did not know this.

V. 47

1. "Then" = consequently, these things being so.
2. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
3. "Them" = "ye" = the officers.
4. "The Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they had great influence in the Sanhedrin.

5. "Deceived" = to be lead away from the truth into evil; the tense is perfect which means to have in the past gone after Jesus and now are of His persuasion.

6. "Also" = indeed; even.

7. "Are ye also deceived?" = the Greek construction expects a negative answer to this question; the Pharisees were saying all who believed were deceived.

V. 48

1. "Rulers" = the Sanhedrin.

2. "Pharisees" = most orthodox of all.

3. "Believed on him" = have been persuaded that Jesus was the Messiah.

4. The Greek construction of this question expects a negative response. The Pharisee are trying to point out that no important or educated person had believed on Jesus. The arrogance and ridicule with which they spoke was designed to keep the officers from inquiring further into the truth. They continue this thought into the next verse.

V. 49

1. "But" = shows contrast between the educated and the common people.

2. "This people" = refers to those in the multitude who leaned toward the belief that Jesus was the Messiah; refers to the common people; this phrase expresses contempt and denotes the scorn the Pharisees felt toward the average Jew.

3. "Who" = the multitude; the people referred to in this verse.

4. "Knoweth" = to know by experience to have knowledge of and understand; negated by "not."

5. "The law" = refers to the OT Scripture.

6. "Who knoweth not the law" = refers to those who had not been instructed in the schools of the Pharisees and had not been taught to interpret the OT as they had.

7. "Cursed" = exposed to divine vengeance; lying under God's curse; the Pharisees interpreted the blessing of God as prosperity, education, and social status, and thought all those who lacked that were assumed to have no favor with God.

8. In reality they were the ones cursed because they received not nor preached the gospel of Christ. (Gal. 1:8-9)

V. 50

1. "Nicodemus" = a Pharisee; a member of the Sanhedrin, thus a ruler of the Jews. (John 3:1)
2. "Saith" = to speak; to point out with words; verse 51 is what he spoke.
3. "Them" = the Pharisees who were doing the talking at that time. (verse 47)
4. "(He that came to Jesus by night, being one of them)" = this is placed in parenthesis by John to explain exactly who Nicodemus was--the one in John 3.

V. 51

1. "Doeth" = does.
2. "Our law" = Jewish law.
3. "Judge" = to pronounce an opinion concerning right and wrong.
4. "*Any* man" = the man.
5. "Before" = without first.
6. "It" = the law.
7. "Hear" = consider what has been said.
8. "Him" = "he" = *any* man.
9. "Know" = perceive; understand.
10. "What he doeth" = what he practices that makes him guilty of breaking the law.
11. Nicodemus spoke up for Jesus from a judicial viewpoint. The law did not condemn until the accused was heard and witnesses testified against him. (Deut. 17:8-9; 19:15-19) Nicodemus was saying that a man is innocent until proven guilty. Yet there is more than meets the eye here. Nicodemus is really speaking up to a degree for Jesus. Even though he is not saved, he never got over his personal encounter with the master teacher that night in John 3. He later was saved (probably after he saw Jesus die on Calvary) and helped Joseph of Arimathea bury the body of Jesus. (John 19:38-40)

V. 52

1. "They" = the Pharisees.
2. "Answered" = to give an answer to a question proposed.
3. "Said" = to speak.
4. "Him" = "thou" = Nicodemus.
5. "Art thou also of Galilee?" = this is a question or expression of contempt; to be a Galilean was a term of the highest reproach; in essence they asked, "Are you also ignorant, our great teacher Nicodemus, as all these Galileans?" they knew he was not of Galilee (the Greek construction expects a negative answer), but they were asking had he also become a follower of this despised Galilean.
6. "Search" = to examine; to investigate diligently, with a careful steady effort.
7. "Look" = to see; to know; to have absolute positive knowledge of the facts; these two words together means to find out what the Scripture says.
8. "For out of Galilee ariseth no prophet" = these Pharisees being filled with rage, envy, hatred, and malice against the Lord were blinded completely to the truth; they did not know Jesus really came out of Bethlehem and in trying to justify their own doctrine they had forgotten that Jonah, Hosea, Nahum, and possibly Elijah, Elisha, and Amos were from Galilee.
9. Also Isaiah predicted that from Galilee a great light would shine to bring deliverance. (Isa. 9:1-2) The verses that follow the prediction are messianic, thus referring to Jesus the Messiah. (Isa. 9:6-7)

V. 53

1. Jesus' presence had caused division. The Sanhedrin members could not arrive at a unanimous conclusion so they adjourned and went home ("unto his own house") not knowing what to do. They went home to lick their wounds and sulk. The Word had hand-cuffed and stopped their plans for it magnified Christ. They were defeated for the moment, but the devil never gives up. They just regrouped and returned again to try to trap Jesus and this continued until His time came--six months later at Calvary.
2. They thought they had won a victory but really Jesus was the one who won a victory and that victory was for you and me.

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